

Reference 78J12-2. Request for communications and work on this project has been made to Al Smithson. No reply has yet been received.

- 79J12-1 MOVED that if no reply is received by February, the Clerk is requested to contact and meet with Mr. Smithson to resolve the communications difficulties. The Clerk will report the status to the Elders via one of the weekly mailings. (M-Wilson/2-Hose; unanimous vote)

Reference 78J15-3 Status: the Rev. Joan Johnson reported in a phone conversation the week of 1/8/79 that the Commission on Innovative Ministries currently has the following task forces actively working: Transgender, Handicapped, Chemical Dependency, Aging, Death & Dying, and Counseling. She requested that specific chairpersons not be required for each task force, but that she be allowed to coordinate the work of the various groups in each area as they prepare their Resource Packets and Conference Reports.

- 79J15-1 MOVED that the chairperson of the Commission on Innovative Ministries be given permission to coordinate the work of that Commission as described above. (M-Cureton/2-Arehart; unanimous vote)

Reference 78J31-2. The following question was received from the Rev. Phillip Speranza: In view of the fact that the by-laws of the UFMCC are binding upon the whole Fellowship, will the Board of Elders explain why they have failed to appoint to the By-laws Committee any person outside of the United States? Are the Elders prepared to expand the UFMCC by-laws committee to include persons from outside the United States?

- 79J31-1 MOVED that the Rev. Phillip Speranza be appointed to the By-laws Committee. (M-Arehart/2-Smith; Yea: Arehart, Smith, Cureton, Wilson; Nay: Hose, Sandmire; motion passes)

THESE MINUTES SHALL REFLECT THAT in considering the motion listed above recognized the continuing responsibility to balance the need for wider and more diverse representation with the need to channel our available resources to achieve maximum benefit. Costs for transportation, postage and telephone usage were discussed.

REFERENCE 78Z-4 The following question has been received from the Rev. Phillip Speranza: In view of the fact that the reporting by the Elders of the 'top 20 congregations' must inevitably demoralize poorer congregations who have no hope of ever being in the 'top 20', will the Elders explain why this kind of reporting was instituted in the first place? Is the Board of Elders prepared to cease this kind of reporting?

- 79Z-1 MOVED that the following response be issued: This type of reporting was originally instituted to share one method of sharing a part of the dynamic growth of our Fellowship and its member churches. Though we must each, through our teaching and example, guard against the possibility of this reporting being used in a manipulative way to encourage jealousy and competition, we recognize the positive benefits of sharing such information to encourage each other in the faith and inspire prayer and concern for each other as a part of the same body in Christ. The Board of Elders will continue such reporting and will

also encourage the people of the UFMCC, both lay and clergy, to support and teach the principles of Christ who reminded us that to honor one part of the body is to honor the entire body of which we are all members. (M-Cureton/2-Sandmire; unanimous vote)

Reference June 1978 minutes, agenda category Z, concerning the use of the Statements of Faith and Call to the Christian Ministry. The following question has been received from the Rev. Phillip Speranza: In view of the fact that UFMCC active ministers' statements of faith and call to the Christian ministry were submitted to MCAC as confidential documents, will the Elders explain why they have chosen to break confidentially and to act ultra vires in releasing these documents to Pastor Hougen without the prior consent of each minister involved? Is the Board of Elders prepared to rescind the permission granted to Pastor Hougen and to recover any and all such confidential documents from Pastor Hougen until the prior written permission of each minister involved has been obtained?

- 79Z-1 MOVED that the following response be issued: Nothing on the application for licensing defines the limits of 'confidentiality'. We obviously have to come up with some guidelines about who does and does not have access to such documents. However, in this case, we did make sure that Pastor Hougen understood that no names would be used in his book or no material quoted without the written permission of the minister involved. We believe that this action adequately protects confidentiality. At this point, it is too late to rescind permission for the Rev. Hougen to use the documents. (M-Cureton/2-Hose; unanimous vote)

Reference 78A-2 This motion directed that specific kinds of information be submitted prior to mission or charter request decisions.

- 79W-1 MOVED that the attached form for the request of mission or charter status be adopted. This action to become effective after the preparation and distribution of the forms to the District Coordinators and Church Extension Officers. (M-Cureton/2-Wilson; unanimous vote)

OLD BUSINESS - from September 1978

Reference 78D-6 The following question has been received from the Rev. David Gunton: As District Coordinator for Canada, I would like to officially go on record as protesting the implementation of your motion 78D-6 on the Standard Operating Procedures for Districts and World Church Extension Areas outside the USA. It was my understanding that the whole purpose behind the finance advisory board was to give the Treasurer feed-back on matters pertaining to finance. This operating procedure, aimed basically at the Canadian District as the only (sic) District outside the US, was apparently introduced without any consultation whatsoever with people here in Canada. The rules you are imposing go contrary to the set up of the Canadian corporation, Metropolitan Community Churches in Canada. Canadian law will not allow a federally incorporated body to be amenable to a body outside the country. With this action coupled with the over-throw of many of the by-laws we have previously passed last May, I can only conclude that the Board of Elders does not want to see the formation of national churches. If that is the case, in the name of cooperation, please do not lead us to believe that that was your wish.

79D-2 MOVED that the following response be issued: You are right in criticizing us for not consulting with both the Canadian and Australasian Districts on this matter before making any final decisions. You may be sure that we will do so in the future. However, the Board of Elders felt that such procedural matters were long overdue. We seriously question, at this particular time, the feasibility and practicability of a financial advisory board. We recognize the need to straighten out some continuing communications problems regarding districts outside the USA, as well as with the others. The Fellowship has never advocated the formation of national churches. Presumably, in the future, there will be other Canadian, Australian and even trans-national districts. (M-Wilson/2-Arehart; unanimous vote)

Reference 78J30-8. The following question was received from the Rev. Phillip Speranza: In view of the fact that by their actions, minutes and noted, the Elders indicate their agreement with the recommendation of MCAC that "each district absorb the travel expense of the MCAC member of the DRC," will the Elders explain why this recommendation and consequent addition to District expenditures was not submitted to the Districts for consideration and comment prior to implementation?

79J30-1 MOVED that the following response be issued: At the present time the By-laws state that Districts are not legislative bodies, a phrase which has never been adequately clarified and therefore leads to much confusion and misunderstanding. As a result, there has never been a clear resolution of the issue of who may decide expenditures. The only By-law indication is that the 2% District support is to be used to "help expand the Christian outreach of this church." Providing duly credentialed clergy for our church is certainly a part of expanding our outreach. We also recognize the need to continually improve our communications with each other and do not seek to minimize that effort. (M-Wilson/2-Hose; unanimous vote).

Reference 78J30-9. STATUS: District Review Committees for 1979 need to be revised because of District Coordinators' elections and minister's relocations.

79J30-2 MOVED that the DRC appointments be realigned as listed:

Canadian District	South Central District
Jeri Harvie	Jim Dykes
David Gunton, DC	Don Eastman, DC
Phillip Speranza	Ron Burcham
Northeast District	Great Lakes District
John Gill	Larry Uhrig
Ed Hougen, DC	A.S. Umbertino, DC
Dee Jackson	Howard Gaass

Mid-Atlantic District
Jim Glyer
Frank Scott, DC
Don Borbe

Mid-Central District
Robert Cunningham
Joan Johnson, DC
Dusty Pruitt

Southeast District
Jeri Harvey
Joseph Gilbert, DC
Lee Carlton

Northwest District
Bonnie Daniel
Austin Amerine, D.C.
Gary Wilson

South Atlantic District
Roy Birchard
Tom Bigelow, DC
Charlene Taylor

Southwest District
Charles Larsen
Robert Arthur, DC
Tere Roderick

(M-Arehart/2-Wilson; unanimous vote)

Reference REQUIREMENTS FOR THE PROFESSIONAL MINISTRY, effective Nov. 1978. The following question was submitted: In view of the fact that some exhorters are well into existing programmes with local pastors; and in view of the fact that in certain places financial, social and cultural conditions make compliance with the new standards well-nigh impossible, are the Elders prepared to recommend to MCAC that the new standards be required only of those exhorters admitted to that status on or after 30 November 1978?

79J30-3 MOVED that the following response be issued: The Elders are not prepared to make such a recommendation, but will forward the question to the MCAC without recommendation. (M-Wilson/2-Cureton; unanimous vote)

Reference 78J30-13 The following question was received: In view of the fact that the District of Canada is some 3000 miles wide, and in view of the fact that because of the steady devaluation of the Canadian dollar our living costs are significantly higher than those in the United States, and in view of the fact that in 1979 Canadian ministers and congregations will have the double expense of District Conference and General Conference, are the Elders prepared to alleviate the crushing financial burden involved by granting exceptions to the procedure requiring ministers applying for re-license to appear in person before the DRC?

79J30-4 MOVED that the following response be issued: The Elders are aware of the steadily increasing rates of inflation and currency devaluation, as we are also aware of the use of persuasive phrases such as 'crushing financial burden'. Although the immediate reaction is to move to 'alleviate' this burden, we recognize the responsibility to examine the intent of the procedure as well. While a geographical area is designated as a Church Extension Area the credentialing processes are much different, requiring more reliance on written communications and the presentation of applicants on paper and through the recommendations of others. There is little opportunity for MCAC to gather first hand acquaintance of the applicant. There is a corresponding lack of opportunity to share with the applicant in a nurturing and ministering capacity. When an area grows in resources, both human and financial, to the point of being designated as a District, we are no longer limited to the stop-gap measures for credentialing that filled the immediate needs of the

Church Extension Area. Because we believe that the in person interview for re-license is beneficial to both the applicant and to the church at large, we are not prepared to institute a general procedure to circumvent that process. (M-Sandmire/2-Cureton; unanimous vote)

Reference 78S-4. Status: Midge Costanza has accepted the invitation to address the General Conference and accept the Human Rights Award (ref. 78Z-7).

- 79S-1 MOVED that a two hundred dollar honorarium and expenses for Ms. Costanza and her traveling companion be approved. (M-Arehart/2-Wilson; unanimous vote)

NEW BUSINESS

A. MISSION STATUS REQUESTS

- 79A-1 MOVED that MCC at Boise, Idaho be designated as a Mission in the UFMCC. (M-Smith/2-Arehart; unanimous vote)

B. CHARTER REQUESTS - no action taken

C. CREDENTIALS PROCEDURES AND APPEALS - no action taken

D. BUDGET AND FINANCE

- 79D-3 MOVED that the church bodies of the Districts of Canada and Australasia be required to send their 10% tithes to the UFMCC as do all other churches. If national law prevents this, the districts are requested to work with the Elders, in a spirit of cooperation, to develop legal methods and procedures to fulfill the intent of the By-laws to ensure a fair distribution of the administrative costs of maintaining the UFMCC between each of the member groups. One such method or procedure could involve invoicing groups for their respective share of such costs; the amount would, of course, not exceed the amount of the 10% tithe that would have otherwise been collected. (M-Wilson/2-Sandmire; unanimous vote)

G. DISTRICTS

- 79G-3 MOVED that the Board of Elders request the Northwest and Southwest District Coordinators, after consultation with their respective Boards of Home Mission, to submit a joint proposal with regard to the re-alignment of the boundary between the two districts. This will be due by June 1979. (M-Arehart/2-Wilson; unanimous vote)

H. CHURCH BODIES

- 79H-1 MOVED that the request from the congregation of MCC Sarasota and the recommendation of the Board of Home Missions of the Southeast District that the congregation known as MCC Sarasota, FL be designated as a Mission within the UFMCC; that the change in status be effective as of November 14, 1978; and, that the physical charter be kept in the possession of the District Coordinator until General Conference in 1979. (M-Wilson/2-Hose; unanimous vote)

- 79H-2 MOVED that the Board of Elders approve the proposed By-laws of the MCC of Dallas, Texas, as submitted. (M-Sandmire/2-Smith; unanimous vote)

Reference the following question submitted by the Board of Directors of MCC Oceanside: Does the District Board of Home Missions have any function in regard to the internal affairs of a Chartered Church?

- 79H-3 MOVED that the following response be issued: The District Board of Home Missions does not have any constitutional authority or responsibility with regard to the internal affairs of a Chartered Church. The Board of Elders does, however, respect the opinions and advice of the Board of Home Missions which shares a common responsibility toward each other and all church bodies in the District as brothers and sisters within the family of God. The Board of Elders often receives and/or requests the advice of the Board of Home Missions. (M-Wilson/2-Cureton; unanimous vote)

Reference the following question submitted by the Board of Directors of MCC Oceanside: Does a church remain under the by-laws upon which they were chartered or must they meet any new by-laws passed after?

- 79H-4 MOVED that the following response be issued: By-laws revisions, when passed by the General Conference, are in effect for all UFMCC Clergy and Congregations. (See Article XII.A.B) (M-Cureton/2-Wilson; Yea: Arehart, Cureton, Hose, Sandmire, Wilson; Nay: Smith) Motion Passes.

Reference the following question submitted by the Board of Directors of MCC Oceanside: Shall a low attendance and small collections be considered as failure to abide by the By-laws?

- 79H-5 MOVED that the following response be issued: No, small collections and low attendance shall not be construed to mean failure to abide by the By-laws of the UFMCC. (M-Arehart/2-Sandmire; unanimous vote)

Reference: The Board of Elders received a recommendation from the Board of Home Missions of the Southwest District that MCC Oceanside be returned to Mission status.

- 79H-6 MOVED that the Board of Elders commend the congregation of MCC Oceanside to expend their time and energy within the next 5 or 6 months to increase the life and work of their church; The Board of Elders will review their status in June as a part of a general review of all church groups. (M-Cureton/2-Hose; unanimous vote)

- 79H-7 MOVED that the local by-laws of MCC Baltimore be approved as submitted. (M-Sandmire/2-Hose; unanimous vote)

- 79H-8 MOVED that the following response be issued in response to the request for approval of the 'Financial Review Committee' operating procedures submitted by MCC of Greater Kansas City: Since the UFMCC By-laws entrust the Board of Directors with the 'charge of all matters pertaining to the Articles of Incorporation, church property, finances, and physical affairs of the local church body', it is the opinion of the Board of Elders that only the Board of Directors can adopt such a proposal as a delegation of it's own responsibility (i.e., much the same way as book-keeping tasks are often delegated by the Treasurer who retains ultimate responsibility for them). (M-Cureton/2-Arehart; unanimous vote).

79H-9 MOVED that the Board of Elders refer all inquires concerning the disagreements between the Worship Coordinator of MCC Columbus and the District Coordinator of the Great Lakes District to the District Coordinator and the Board of Home Missions of that District since they have sole responsibility for directing the establishment, life and growth of study groups and missions. Further, that the Board of Elders also admonish all persons involved to refrain from personal judgment of others and to 1) cease all accusatory statements and allegations of wrong-doing or 2) take immediate steps to initiate formal disciplinary charges. (M-Cureton/2-Arehart; unanimous vote)

79H-10 MOVED that the local by-laws for MCC St. Paul, Minnesota be approved as submitted. (M-Wilson/2-Hose; unanimous vote)

I. PROFESSIONAL MINISTERS AND WORSHIP COORDINATORS - no action taken

J. BOARDS, COMMISSIONS AND COMMITTEES

J1 BOARD OF INSTITUTIONAL MINISTRY (USA) - no action taken

J3 BOARD OF WORLD CHURCH EXTENSION

79J3-1 MOVED that the churches of the Northeast District be permitted to target their WCE February special offering for financing a trip to South America by the Rev. Jose Mojica for the purpose of studying the feasibility of and encouraging the development of churches in that area. (M-Smith/2-Sandmire; Yea: Smith; Nay: Arehart, Cureton, Hose, Sandmire, Wilson) Motion Failed.

THESE MINUTES SHALL REFLECT THAT the preceding motion was defeated with the following rationale expressed: The UFMCC has current financial obligations to existing church extension areas and ministries that depend on the availability of funds from the special February offerings. Without these funds, the work of those ministries would be jeopardized.

The Board of World Church Extension is asked to develop a systematic and planned expansion program with consideration being given to need, cost factors, availability of ministers, continued financing, national laws, general guidelines for beginning and sustaining works, etc.

79J3-2 MOVED that the Board of World Church Extension be expanded to include two members-at-large. Further that the Rev's Jose Mojica and James Sandmire be appointed to fill these positions. (M-Smith/2-Arehart; unanimous vote)

J4 BOARD OF TRUSTEES, SAMARITAN THEOLOGICAL INSTITUTE (see also 79J10-1)

Reference the following questions: STI needs a substantial offering this year to make up for low receipts in 1978, but no one is available to actively spearhead this fund raising drive. Can the Elders give us any ideas on how to push Samaritan Sunday this year? Can individual donors be identified? Current plans call for a spread in April/May IN UNITY and brochures with a more practical approach. Specific needs this year include library, scholarships, educational consultation, and clerical help.

- 79J4-1 MOVED that the Rev's Sandmire and Cureton be requested to assist STI in the effort. (M-Wilson/2-Arehart; unanimous vote)

Reference a statement from STI that the Rev. Jim Dykes has moved to San Francisco but has agreed to remain STI President until General Conference. They request guidance with regard to appointing a new President, additional trustees, etc.

- 79J4-2 MOVED that we table further decisions with regard to trustee appointments until after the consultation session that has been re-scheduled for June 1979. (M-Sandmire/2-Cureton; unanimous vote)

- 79J10-2 MOVED that the Board of Elders request the Commission on Faith, Fellowship and Order; the Commission on Christian Social Action; and Samaritan Theological Institute to recommend position statements on the definition and practical applications of "inclusive language". These assignments are to be considered one of the top priority items and are due no later than January 1, 1980. They may be submitted at any time prior to that date if completed. (M-Sandmire/2-Cureton; unanimous vote)

J10 Commission on Faith, Fellowship and Order

J13 COMMISSION ON CHRISTIAN SOCIAL ACTION - see 79J10-1

J14 COMMISSION ON CHRISTIAN EDUCATION - no action taken

J15 COMMISSION ON INNOVATIVE MINISTRIES - no action taken

J30 MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE

- 79J30-5 MOVED that the proposed forms and procedures for requesting leaves-of-absence from the professional ministry of the UFMCC be approved as submitted with appropriate corrections in arrangement and structure. (M-Arehart/2-Wilson; unanimous vote)

- 79J30-6 MOVED to change Ministers' reports to quarterly, with the form to be developed by the Administrative Office staff. (M-Arehart/2-Wilson; unanimous vote)

THESE MINUTES SHALL REFLECT that the Board of Elders received a report from the MCAC including recommended guidelines with regard to access to ministers' files, handling of confidential material, etc. The Board of Elders requests the MCAC to prepare additional recommendations with particular emphasis on the definitions of confidential vs. non-confidential material, etc.

J31 BY-LAWS COMMITTEE

- 79J31-2 MOVED to authorize the clerk to contact the chairperson of the by-laws committee with regard to the preparation of an "election booklet" containing each proposed by-law change, a rationale, supporting and rebuttal statements, effective after 1981 Conference. (M-Cureton/2-Wilson; unanimous vote)

THESE MINUTES SHALL REFLECT THE rationale for this motion: 1) general involvement of more people in the active governmental process of our churches; 2) widespread dialogue on meaningful issues between General Conferences would be encouraged and would help lessen the attitude that General Conference is the only forum from which people can be heard; and

3) general and open discussion of issues would promote the understanding of more diverse points of view and would lessen the atmosphere of hostility and judgment that often surrounds debate, particularly if that debate is perceived to be possible once every two years.

79J31-3 MOVED that the author's names not be included on the rebuttals and that only the names of sponsoring groups be included on the supporting statements. (M-Arehart/2-Smith; Yea: Arehart, Perry, Sandmire, Smith; Nay: Cureton, Hose, Wilson) Motion passes.

J34 COMMITTEE ON CHURCH HYMNODY - no action taken

L WASHINGTON, DC FIELD OFFICE

79L-1 MOVED that the six areas of responsibility listed in the report from the Washington Field Office be approved with the understanding that the Board of Elders retains the prerogative to request specified priority assignments. The six areas are: Lobbying the U.S. Congress on gay civil rights and other human rights issues; lobbying the religious community; support for religious gay caucuses; public education; Christian Social Action in UFMCC; and counseling and constituent services. (M-Arehart/2-Smith; unanimous vote)

THESE MINUTES SHALL REFLECT THAT Elder Hose is requested to draft procedures for instituting programs, tasks, and methods that might help the UFMCC best utilize the work of the Washington Field Office and its personnel.

O COMMITTEE ON LAY CONCERNS - will be listed as J16 in future minutes
- no action taken

R PROCEDURES AND DEFINITIONS

Reference the following question: Can a church without a Pastor discipline Deacons?

79R-1 MOVED that the following response be issued: Although the specific appointment by a Pastor is required to fill the position of Deacon or Exhorter, the Board of Directors by majority vote of the full board may vote to remove from office, temporarily suspend from office, or impose for cause such lesser discipline as they may deem appropriate for an existing Deacon or Exhorter. (M-Cureton/2-Arehart; unanimous vote)

Reference the following question: What happens to Deacons or Exhorters when a Chartered Church returns to Mission Status?

79R-2 MOVED that the following response be issued to the question listed above: The Deacon or Exhorter may either move their membership to a chartered church and seek license there or they may continue to serve their local congregation with a joyful spirit but without a formal title or position of Deacon or Exhorter. (M-Cureton/2-Hose; unanimous vote)

S GENERAL CONFERENCE

Reference the following proposal from the Administrator: Rev. Cureton, "I request permission to supervise the Printing and Reproduction areas of General Conference, working through a coordinator of my choice. Unless you direct otherwise, I propose the following:

- 1) Distribution of pre-conference reports in accordance with motion 78S-3
- 2) Daily announcements and essential revision sheets only to be printed and distributed to each conference registrant
- 3) Final Reports and Directives to be printed and distributed by December 1979, a copy of which would automatically be mailed to each conference registrant.

Specific criteria would need to be met before printing during conference would be authorized. Suggestions will be provided for your review. This process could significantly improve the quality of our final reports while insuring the lowest possible cost.

I request permission for the Bookstore at General Conference to be the sole responsibility of the Publications/Church Services Department. Specific submission and consignment policies to be submitted prior to the April meeting for review and approval."

79S-2 MOVED that the requests and procedures indicated above be approved. (M-Cureton/2-Arehart; unanimous vote)

79S-3 MOVED that the Rev. Willie Smith be appointed to coordinate the Sound and Lighting Crew at General Conference. (M-Cureton/2-Arehart; unanimous vote)

79S-4 MOVED that Mr. Carl Barnwell (Washington DC) be appointed to coordinate the Music for General Conference. (M-Hose/2-Cureton; unanimous vote)

79S-5 MOVED that each Elder be given complete responsibility for devising and facilitating the worship service during which they are scheduled to preach; Elders would compare lists of chosen participants to avoid duplication (M-Arehart/2-Smith; unanimous vote)

THESE MINUTES SHALL REFELCT the rationale for the motion listed above: The Elders recognize the responsibility and joy of respecting the worship traditions of a variety of our people. Because the Elders come from such diverse backgrounds this will ensure a more varied worship program.

THE MINUTES SHALL REFLECT the receipt of the recommendation from the Mid-Atlantic District that we schedule one day of conference on which no business meeting is scheduled to allow for some rest and recuperation. The Elders will attempt to incorporate this recommendation into the schedule.

T MINISTERS' CONFERENCE - no action taken

V ECUMENICAL RELATIONS - no action taken

W ADMINISTRATION AND ORGANIZATION - no action taken

Z MISCELLANEOUS

79Z-3 MOVED that the Board of Elders approve the specialized brochure concept developed by the Rev. Paul Breton as an outreach to the Alternative Lifestyles Conference, but not approve the magazine concept based on the economic investment required. (M-Smith/2-Sandmire; unanimous vote)

79Z-4 MOVED that all Executive and Office Personnel be instructed to give only accurate and honest information regarding requests for employment recommendations and verifications. (M-Cureton/2-Arehart; unanimous vote)

Respectfully Submitted,

(Rev.) Carol S. Cureton
Clerk, Board of Elders

Attachments:

MCAC Memo - Re: Minister's Files
MCAC Form LO-1: Request for Leave-of-Absence
MCAC Form LL-1: Request for Leave-of-Absence
UFMCC Form D-009: Application for Mission/Charter Status

MINISTERIAL CREDENTIALS AND AFFIARS COMMITTEE
UFMCC

MEMO

TO: The Rev. Carol Cureton
FROM: MCAC - Concerns Sub-Committee
RE: Confidentiality of Ministers Files

1. MINISTERS FILES:

- A. 1. Files of licensed/ordained ministers are to be separated into General and Confidential Information. Only MCAC Concerns Committee and Liaison Elder have access to Confidential files. Have a sheet attached to the files with the enclosed form to be used.
- 2. Confidential Files shall be available to the full MCAC when candidate is being considered for ordination
- 3. All ministers shall have access to their own files.
- B. Ministers files should be kept current for a three year (3) period of time.
- C. RESOLVED: Ministers reports to be on a quarterly basis with the form to be developed by the Fellowship Offices.

Rev. Larry Uhrig
Chairperson, MCAC Concerns Committee

LU: cc
Encl.

A Theological Grid

BAPTISM	EUCCHARIST	MINISTRY
a. Jesus' baptism from Jordan to Calvary. b. Dying and rising with Christ. c. Incorporation into Body of Christ. d. Covenant.	a. Institution of Lord's Supper. b. <i>Anamnesis</i> of Jesus' whole life of sacrifice. c. Christ's true presence. d. Participation in his risen life.	a. Jesus' ministry as paradigm. b. Priesthood of all members. c. Vicarious ministry. d. Continuity of apostolicity.
HOLY SPIRIT		
a. Enablement to have faith in God through Jesus Christ. b. Grace of cleansing of sin. c. Reception of divine power for new life of freedom. d. Baptism as sustained by nurture through lifetime, being sealed by Spirit.	a. Invocation of the Spirit (<i>epiklesis</i>). b. Sharing (<i>koinonia</i>). c. Enabling of faith to receive the body and blood of Christ.	a. <i>Epiklesis</i> in act of ordination. b. <i>Charismata</i> for the ministry: gifts and graces. c. Apostolicity of the tradition maintained in preached Word and pastoral service.
CHURCH		
a. Church as such baptized at Pentecost. b. Church's exercise of rite or act of baptizing. c. Initiation into being member of the Body of Christ. d. Mutual recognition by churches of one baptism for sake of unity and mission.	a. Common meal of faithful people. b. Ministry ordained for celebrating as "president." c. Congregational amen. d. Eucharistic center in visible unity.	a. Pastoral authority for personal care and building up the Body of Christ. b. Collegality. c. Church's recognition of ordinand's worthiness. d. Constitutional definition of tasks and accountability. e. Empowerment for mission.
GOD'S CREATION AND REDEMPTION		
a. Use of water: creation from chaos. b. Forgiveness, reconciliation, new birth. c. Requirements and cost of discipleship. d. The commission to serve and witness to gospel.	a. Bread and wine made from God's creation. b. Thanksgiving for all of God's work (<i>eucharistia</i>). c. Saving history prefigured in Israel. d. Use of art forms in liturgy: culture. e. Reconciliation (peace). f. Bread of heaven for life of the world. g. Transfiguration: new creation and hope.	a. Persons used as finite instruments of God's will. b. Witness to gospel in all times and places. c. <i>Diakonia</i> unrestricted.

scheme, since their reading of church history has not induced them to regard the ordained ministry as threefold. The chapter does not speak of three *orders*, however. Indeed, it avoids the ambiguous and unclear concepts of order and office. The designation by name and title and the description of special responsibilities suffice.

An effort is made by COCU to clarify the ministry of deacons, just as the UMC has been trying to do. The attraction of the idea of a permanent diaconate is strong. It suggests a way to give the church greater versatility in its total mission in the world. But the clarification is not yet adequate. It awaits future decisions to be made when the constitution of the Church of Christ Uniting is drawn up. Also waiting are matters so dear to Methodists as conference membership and the mode of appointing ministers to pastorates or other responsibilities.

We may not yet all see all the lineaments of the future church and its ministry; but we know *what kind* of goal we seek, and *why* we seek it now. We seek a form and presence of the church of Jesus Christ in each human society: a form in which legitimate freedom and diversity will be maintained within a genuine unity of faith, worship, sacramental life, ministry, and mission. Why are these to be sought? Because this church is intended by God, the Creator and Redeemer, to be the sign and instrument of the coming unity and peace of all persons in the human family. If this hope were thought to be of ambiguous certitude or even of sentimental illusion, then there are better things to do in life than bother with the church and the ecumenical movement. But if it is a well-founded hope, it should be a commanding purpose of our lives.

Newly-licensed
Bible
Ch. Hist & Theol.
Polity

Where & Proctor
Dec -
Ed -

Relicensing - Majority will suffice (not unanimous)

Hands of Comm. members - April 23rd -

Ordination papers due - (?) end of May (May 13)

Meet & Committee - May 18th for Relicensing

10:30 - 11:30 Gloria

11:30 - 12:30 Bill

12:30 - 1:30 Break

1:30 - 2:30 M. Ragona

2:30 - 3:30 M. Nordstrom

3:30 - 4:30 Shelly Hamilton

4:30 - 5:30 Steve LaFever

5:30 - 6:30 Karen Ziegler

6:30 - 7:30 Bat 7-9.

Syracuse May 18, 19, ~~20~~ Fri & Sat. next conference

Travel for OLC on trial basis

CWExt. Jose Mojica to be given \$500 out of escrow for work
in S. Amer. Cent. Amer. CWExt. offering to be pushed to
provide funds for Jose.
Elect. lay delegate to Gen. Stud & Systems -

UFMCC NORTHEAST DISTRICT

FINANCIAL REPORT
FOURTH QUARTER
10/20/78 - 2/4/79

BALANCE ON HAND 10/20/78		\$ 986.25
INCOME: Tithes	\$451.32	
Conference Offering	<u>142.41</u>	
TOTAL INCOME	\$593.73	593.73
TOTAL MONEY AVAILABLE		<u>\$1,579.98</u>

EXPENSES: WORKING FUND		
Telephone	\$ 94.47	
Travel	179.96	
Copies & mailing	45.90	
Innovative Ministry	75.00	
Washington Office	<u>100.00</u> ✓	
TOTAL EXPENSES	\$495.33	495.33
BALANCE ON HAND 2/4/79		<u>\$1,084.65</u>

BALANCE BY FUND: Escrow	* \$ 491.11 ✓
Working	358.44
Prison Ministry	86.05
Women's Task Force	<u>149.05</u>
	\$1,084.65

* Escrow is still owed \$160.00 by the Fellowship for travel of Rev. Ragona to Council of Churches in March 1978.

Respectfully Submitted
February 4, 1979
Gloria J. Audet, Treasurer, NED

MCC-Boston
131 Cambridge St.
Boston, Ma., 02114
July 8, 1979

Dear Members of the MCAC:

As Marge Ragona's former pastor and as her district co-ordinator (until six weeks ago when my term expired), I am writing to recommend her ordination with enthusiasm. During the nearly four years I have known and worked with Marge, I have seen her grow and develop into one of the finest ministers in the fellowship. A person of great intellectual capacity and untiring energy and dedication, Marge has contributed immensely to the life of each church and community in which she has been involved. She has been both a pioneer and a leader in the field of Christian education and in addressing the issue of sexism. Marge is held in high esteem throughout this district by both clergy and laity. As a minister she not only demonstrates great forcefulness when faced with difficult obstacles but also displays tremendous warmth and nurturing in the pastoral role as well. I believe that Marge will continue to be an outstanding minister in the years ahead and her influence will be felt throughout our fellowship. I recommend Marge's ordination without reservation or qualification.

Yours in Christ,

Edward T. Hougen

Edward T. Hougen

March 9, 1979

March 9, 1979

Rev. Jim Dykes
MCC San Francisco Community Church
1076 Guerrero Street
San Francisco, Calif. 94110
Fort Lauderdale, Fla. 33312
Dear Rev. Dykes:

Dear John:

Two things prompt this letter: First, I have applied for ordination this year but do not know if I have to submit additional forms over those submitted last year. If so, may I have a set for submission. Then, there seems to be a question as to when ordination theses are due to the MCAC. Our District Coordinator says in May, as does our Assistant Coordinator, Rev. Shelley Hamilton, who is also applying for ordination. However, word from Fellowship headquarters is that they are due 90 days before Eastern Ministers Conference, which would make them already overdue. Can you clarify? My paper was approved at last year's MCAC meeting at Minister's Conference, and I am working on it. If it is overdue, may I have an extension?

Secondly: You are on the Board of Samaritan, and have some understanding of the present proposal from them regarding a By-Law change. The Northeast feels this is not a good proposal for a variety of reasons outlined in the paper appended hereto. Please be good enough to read our reasons, if you will, and possibly drop me a note that I might share with the District at its May conference. We also understand that there is another proposal extant, which we have not seen. If that is in some form that it might be shared with us, we would be interested. I am very concerned with exhorter-student minister training in this District, and have written Jeff an extensive proposal for such training. We met (about 20 of us) here last week to discuss this, and this was our group's final reaction. Certainly more than 2 people from here should be involved in choosing and supervising ministers in this area.

I look forward to hearing from you on both items. Thanks for your help and interest. Far too many decisions are being made from on high and handed down de facto. More information needs to "funnel up," because from here it looks like the funnel is clogged.

In Christ's love,

Please read and comment. I respect your opinion.

Rev. Marge Ragonsa

In Christ's love,

Rev. Marge Ragonsa

March 9, 1979

Rev. Jim Dykes
MCC San Francisco
1076 Guerrero Street
San Francisco, Calif. 94110

Dear Rev. Dykes:

Two things prompt this letter: First, I have applied for ordination this year but do not know if I have to submit additional forms over those submitted last year. If so, may I have a set for submission. Then, there seems to be a question as to when ordination takes place due to the MCAO. Our District Coordinator says in May, as does our Assistant Coordinator, Rev. Shelley Hamilton, who is also applying for ordination. However, word from Fellowship headquarters is that they are due 90 days before Eastern Ministers Conference, which would make them already overdue. Can you clarify? My paper was approved at last year's MCAO meeting at Minister's Conference, and I am working on it. If it is overdue, may I have an extension?

Secondly: You are on the Board of American, and have some understanding of the present proposal from them regarding a By-Law change. The Northwest feels this is not a good proposal for a variety of reasons outlined in the paper appended hereto. Please be good enough to read our reasons, if you will, and possibly drop me a note that I might share with the District at its May conference. We also understand that there is another proposal extant, which we have not seen. If that is in some form that it might be shared with us, we would be interested. I am very concerned with exhorter-attendant minister training in this District, and have written Jeff an extensive proposal for such training. We met (about 20 of us) here last week to discuss this, and this was our group's final reaction.

I look forward to hearing from you on both items. Thanks for your help and interest.

In Christ's love,

Rev. Marge Ragons

MINISTER'S & EXHORTER'S SPOUNGE ASSOCIATION

c/o WCC of Christ The Liberator
P.O. Box 703
Princeton, N.J. 08540



March 9, 1979

Dear Friend,

Rev. John Gill
Metropolitan Community Church
of Fort Lauderdale
1127 SW 2nd Court
Fort Lauderdale, Fla. 33312

Dear John:

Enclosed is a copy of a mimeographed letter which the group who met here in Providence last weekend asked me to send to the MCAC, the Board of Trustees of Samaritan, and other whom we thought would be interested, including of course, the District ministers and worship coordinators.

The proposed By-Law change regarding exhorters did not make a huge hit here in the Northeast. We have a severe shortage of ministers, and the exhortership, as it exists now, is about the only way we have of enlisting ministers for our churches. One of our churches went unpastored for nearly two years because of the shortage! If I were to leave, my church would be the only one about to survive, because I have an effective exhorter-training program.

What I see as a need is not a change in name and duration, but an upgrading of the training program. Without this, the Fellowship will not be enlisting or producing adequately-training ministers. However, no one seems to want to recognize that fact. I bring it to you since, from our perspective, the other way of dealing with the problem seems to be of negligible value.

We are also of the mind that the DRC represents far too small an input from the District. Certainly more than 2 people from here should be involved in choosing and supervising ministers in this area. We seem to have reached a consensus that 5 would be a better number for the total committee. Far too many decisions are being made from on high and handed down de facto. More information needs to "funnel up," because from here it looks like the funnel is clogged!

Please read and comment. I respect your opinion.

In Christ's love,

Rev. Marge Ragona

MINISTER'S & EXHORTER'S SPOUSES ASSOCIATION

c/o MCC of Christ The Liberator
P.O. Box 703
Princeton, N.J. 08540



April, 1979

Dear Friend,

As Clerk of your church I am asking your assistance so that we can get the M & E Spouses Association into position to be a truly creative outreach. To do this we need to know who we are so we can start a network of contacts both within the Districts and the Fellowship. As coordinator of this effort, since Richard turned it over to me, I am attempting to compile a list of all of the potential members.

In the enclosed return envelop please send me a list of the following:

NAMES, ADDRESSES AND PHONE NUMBERS OF -

1. Minister's spouse or significant other,
2. Exhorters and Exhorter candidates and their spouse or significant other,
3. Deacons and Deacon candidates and their spouse or significant other.

It may be that one of these spouses or significant others would be willing to compile this list if your schedule is heavy at this time. I would appreciate this information before the 15th of May, 1979.

With appreciation for your time and effort.

I am,

Barbara

Barbara Heath Kane
Coordinator



AMERICAN MEDICAL ASSOCIATION
535 N. Dearborn St.
Chicago, Ill. 60610
Tel. 312-462-5000

April, 1977

Dear Sir:

Enclosed for you are two copies of a letterhead memorandum (LHM) dated and captioned as above. The LHM is being furnished to you for your information and for your use in the event you are requested to provide information regarding the same. The LHM is being furnished to you for your information and for your use in the event you are requested to provide information regarding the same.

Very truly yours,
[Signature]

Enclosure

Very truly yours,
[Signature]

Enclosure

Very truly yours,
[Signature]

Enclosure

Very truly yours,
[Signature]
[Name]
[Title]

MCAC

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

APPLICATION FOR INITIAL LICENSING TO THE PROFESSIONAL MINISTRY

Please print clearly -- Please provide all information requested

SECTION I -- PERSONAL DATA

Date _____

Name _____ Telephone _____

Address _____

Zip _____

Have you previously applied for licensing within UFMCC? _____

Birthdate _____ If so, when? _____

** Please attach two (2) passport size black and white photographs to this application **

PROCEDURE FOR LICENSING

In order for a person to be licensed, s/he must appear in person and be unanimously approved by the District Review Committee. *The decision of the DRC is final. The license goes into effect after the July/August meeting of the Ministerial Credentials and Affairs Committee (MCAC) when they receive the reports of the DRC and report the results to the Clerk of the Board of Elders.* Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers. The license expires automatically after one year. To continue within the professional ministry of UFMCC, application for re-license must be made. The applicant must meet in person, except in World Church Extension areas, with the District Review Committee.

WORLD CHURCH EXTENSION AREAS: The credentialing requirements for licensed ministers in World Church Extension areas must be comparable to the requirements outlined in this application. The MCAC will consider licensing when the applicant submits a written recommendation from the following: 1) the Coordinator of Church Extension or Church Extension Officer and 2) the Executive Secretary of World Church Extension. These two written recommendations must accompany this application.

UFMCC BY-LAWS, ARTICLE IV.A.1.a-c.

I. LICENSED MINISTERS:

a. Qualifications: Licensed ministers are those person of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.

b. Requirements: In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.

c. Duties: The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

SECTION II.A MEMBERSHIP IN MCC and REQUESTS FOR ACCREDITATION

A person must serve as an exhorter of a local chartered church for at least one year prior to meeting with the District Review Committee. (To avoid unfair penalization of exhorters designated prior to November 30, 1978, exemption from this requirement may be requested from MCAC. Request for exemption does not insure approval.)

Indicate the local chartered church of the Universal Fellowship in which you hold official membership:

How long have you been attending MCC?

Complete the following, beginning with current affiliation.

[illegible]

FOR APPLICANTS SEEKING ACCREDITATION FOR PRACTICAL EXPERIENCE

(For an explanation of the two-part accreditation program, please refer to Section III.A)

Maximum of 15 credits = up to one year of UFMCC experience in such areas as deacon, exhorter, worship coordinator, innovative ministry, institutional ministry, evangelism, etc.

Maximum of 25 credits = 1 to 2 years of service

Maximum of 35 credits - 2 to 3 years of service

Maximum of 45 credits = 3 to 4 years of service

Maximum of 60 credits = 4 or more years of service

(All accreditation of practical experience will be authorized by the district review Committees based upon required application and evaluation forms of work being submitted for accreditation.)

For one of the years claimed, the applicant may receive up to 15 credits; for all other years, up to 10 credits per year. All applicants are reminded as per REQUIREMENTS FORTHE PROFESSIONAL MINISTRY that no more than a total of 60% (36 credits) of the total 60 credits required for licensing can be accrued from the practical/experiential area.

SECTION II.B. DOCUMENTATION OF EXPERIENTIAL WORK

In documenting the experience for which credit is sought, the applicant is to state for each activity such factors as:

- Position held at time of experience (i.e. deacon, exhorter, institutional ministry, etc.)
- Description of experience (how many participated, applicant's part in the experience, etc.)
- Hours per week invested
- How did this result in applicant's being better prepared for the ministry

All such documentation must be attached to this form, CLIP 1 ONLY CORRELATED WITH SECTION II.A, and verified by the initials of the applicant's pastor.

SECTION III. A. EDUCATION (transcripts must be submitted with the application for all post high school work.)

A minimum of 60 units are required for licensing. These units may be accrued from both the educational and experiential areas. No more than sixty percent, (i.e. 36) of the units can come from one area or another. This ensures that preparation for the ministry includes both academic and experiential work and is not exclusively drawn from one or the other.

1. A total of 60 academic units (if quarter units, convert to semester units - three quarters are equal to two semesters) from an accepted post-high school institution of higher learning. Official transcripts required. The Ministerial Credentials and Affairs Committee (MCAC) shall maintain a roster of accepted schools and shall be empowered to render judgement on the acceptability of work completed in schools not on the roster. Courses taken should provide the cultural and intellectual foundations essential to an effective basic education. They should issue in at least two broad kinds of attainment:
 - a. The course work should result in the ability to use certain tools of the educated person:
 1. The ability to write and speak clearly and correctly. Composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.
 2. The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others, it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.
 - b. Course work should result in increased understanding of the world in which the individual lives.
 1. The world of humans and their ideas. This includes knowledge of literature, philosophy, and the fine arts.
 2. The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
 3. The world of human affairs. This is aided by knowledge of history and the social sciences.

(District Review Committees, in evaluating applicants, must satisfy themselves that, regardless of the actual number of academic units completed, applicants are able to fulfill the intent of the areas of educational competence described above.)

Please complete the following:

EDUCATION	NAME/LOCATION of SCHOOL	From	To	DIPLOMA OR DEGREE	REASON FOR LEAVING
High School					
Night School	1.				
	2.				
Correspondence Sch.	1.				
	2.				
Bible School	1.				
	2.				
College or University	1.				
	2.				
Seminary	1.				
	2.				
Post Grad. Study					

PROFICIENCY EXAMS

All applicants must pass proficiency exams in the following areas: 1) Bible, which is divided into three parts: a) an objective test on Bible content (closed book); b) an exegesis of a passage from Jeremiah and from the Gospel According to John (open book); and c) sermon construction. 2) Church History/Theology/ Practical Theology, which will be essay in nature and will cover counseling, teaching, administration, evangelism/outreach, etc. 3) UFMCC Polity, which will be based on the current UFMCC By-Laws, the book The Lord is My Shepherd and He Knows I'm Gay (historical portions relating to the founding of MCC), and the brochure "The Universal Fellowship Today". 1979 test dates are Friday, March 30 and Saturday, March 31, 1979 for applicants in the United States and Canada. Detailed information may be requested from the UFMCC Offices, 5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029.

CAREER AND PSYCHOLOGICAL TESTS -- Not required of 1979 applicants

SECTION III. B. EMPLOYMENT RECORD FOR PAST FIVE YEARS (begin with current employer)

Employer's Name and Address	Responsibilities	From	To	Salary	Reason for Leaving

SECTION III. C. CHURCH AFFILIATION PRIOR TO MCC (begin with most recent, list maximum of four)

Denomination	Local Congregation	From	To	Position/Area of Service

SECTION IV. INTENT

SECTION IV.A. MINISTERS FROM OTHER DENOMINATIONS

All clergy from other denominations applying for credentialing in the UFMCC must fulfill the requirements as stated in this application, except that the year(s) of exhortership is (are) waived and one year of active membership in a local UFMCC body is required and shall be given a unit value of up to 24 units for practical experience in meeting the requirements for licensure. Effective after 1979, each applicant will be required to complete MCAC approved career and psychological testing prior to submitting an application to licensure.

Dual credentials are not permitted for clergy in the UFMCC. Do you at present hold ministerial credentials with any other religious denomination or body? ___ Yes ___ No

If yes, are you willing to relinquish all other denominational credentials by the time you are licensed? ___ Yes ___ No

SECTION IV. B. COMMITMENT

Applicants are also expected to appreciate the diversity of theological views within mainstream Christianity. Evaluations shall consider the applicants' spiritual awareness and personal faith in Jesus, the Christ; involvement in local MCC ministry; maturity; reliability in service; consistency in purpose; training and experience; and loyalty to the UFMCC, among other things.

Do you believe your commitment to include a full-time ministry? ___ Yes ___ No

If no, then to what extent? _____

Are you in agreement with the Statement of Faith as stated in the UFMCC By-Laws? ___ Yes ___ No

The UFMCC is an inclusive church with adherents from many different Christian denominations. Are you willing to accept the legitimacy of doctrinal points of view that differ from your own, provided that these points of view are not in conflict with the UFMCC Statement of Faith? ___ Yes ___ No

If no, please explain. (Use an additional sheet if needed) _____

Are you willing to abide by the By-Laws and Directives of the General Conference of the UFMCC? ___ Yes ___ No

SECTION V. FUTURE MINISTRY

Are you willing to move to other geographical locations, if needed, in order to serve the ministry of the UFMCC? ___ Yes ___ No

What are your plans for continuing education? _____

What are your views of a "tent-maker" ministry? Include remarks on its place in this Fellowship and your possible involvement with it. _____

What are your immediate hopes and plans for your ministry in the coming year if you are licensed to the professional ministry of the UFMCC? _____

I affirm that all statements contained herein are true.

Signature of the Applicant

SECTION VI. REQUIRED PAPERS

- A. All applicants must submit a paper of approximately five typewritten pages in length responding to the question, "How can a person be a Christian and a homosexual?"
- B. A paper must be submitted of at least 20 typewritten pages on the applicant's own statement of Christian faith and call to the Christian ministry. The District Review Committee will read the paper and be prepared to discuss it with the applicant at the formal interview. (Recognizing the wide range of views within the Christian faith, no applicant is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, the position held in the paper must be consistent with UFMCC beliefs as specified in the UFMCC Doctrine, Sacraments and Rites.

EXCEPTIONS TO REQUIREMENTS

Any exceptions to the above requirements will be granted only by the MCAC

SECTION VII. EVALUATION FORM EV-1

The applicant is responsible for supplying EV-1 forms to all the evaluators defined on that form and is responsible for making sure each evaluator knows to send his/her copy to the district coordinator when complete. The only EV-1 form to be attached to this application will be the applicant's own; all others will be sent directly to the district coordinator. Additional copies can be acquired by writing the Fellowship Office at 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

SECTION VIII. RECOMMENDATIONS OF THE LOCAL CHURCH BODY

Applicants may apply for license as a minister even if they do not receive affirmative recommendations.

This section is to be submitted to and completed by applicant's local Board of Directors:

- A. Of a Board of Directors consisting of _____ members, _____ members recommend applicant and _____ members do not recommend applicant with _____ members abstaining. (Normally the only grounds for abstaining is lack of familiarity with the applicant.)

Signature of the Clerk of the Board of Directors

This section is to be submitted to and completed by the applicant's senior Pastor:

- B. The Pastor _____ recommends applicant _____ does not recommend applicant.

Signature of Pastor

This section is to be submitted to and completed by former Pastor, if a change in Pastor has occurred in the past 3 months:

- C. The Pastor _____ recommends applicant _____ does not recommend applicant.

Signature of former Pastor

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

EVALUATION FORM FOR APPLICANTS TO THE PROFESSIONAL MINISTRY
UFMCC Form EV - 1

Applicants Name: _____ Date: _____

Evaluators relationship to Applicant (check one):
(Evaluations are required from each)

- ☐ Self
☐ Board of Directors (where applicant is member)
☐ Board of Directors (where applicant serves, if different)
☐ Pastor
☐ Former Pastor (if Pastor has changed in last three months)

Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators.

I. Rate the applicant from 1 to 5 for each category below, (1 is the highest rating and 5 is the lowest) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). A rating of a 1 or a 5 calls for a comment on the back of this form or on an attached paper.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability						
Creativity						
Adaptability						
Resourcefulness						
Ability to say "no"						
Feeling of acceptance:						
1. by congregation						
2. by community						
Capacity to deal with:						
1. anger						
2. authority						
3. ambiguity, ability to live with						
4. new ideas						
5. conflicts						
6. alternate lifestyles						
7. differing points of view						
Self Control						
1. chemical dependency						
2. confidentiality						
3. time management						
4. financial management						
5. positive health habits						
6. emotional stability						
Self						
1. reliance						
2. acceptance						
3. initiative						
4. criticism						

B. Ministry

	1	2	3	4	5	UE
Worship						
1. preparation						
2. delivery						
3. flexibility						
4. preaching						
5. communion						
a. serving						
b. consecration						
Serving						
1. attitude						
2. followthrough						
3. ability to relate to others						
4. concern for others						
5. ability to communicate						
Particular responsibilities:						
1. _____						
2. _____						

II. Personal Written Evaluations (to be attached to this form):
Please include, but do not necessarily be limited to, the following areas: future promise, major areas of strength, areas where growth is needed, effect of spousal/lover relationship(s) in the life of the congregation, seriousness of purpose, and any other special concerns regarding the applicant.

For INITIAL LICENSE, the following are required:

- ☐ Current Pastor
☐ Current Board of Directors where membership is held
☐ Current Board of Directors where applicant serves, if different
☐ Former Pastor(s) - during past 3 years
☐ Former Board(s) of Directors - during past 3 years

For RE LICENSE, the following are required:

- ☐ Current Pastor (if applicant is not senior pastor)
☐ Current Board of Directors



MCAC
5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

May 1, 1979

To the clergy of the UFMCC,

This letter is written with reference to situations surrounding the Ministerial Credentials and Affairs Committee (MCAC), their interviews and decisions concerning the renewal of credentials for the 1979-80 credentialling period.

There have been many questions asked, the focus of which deals with an examination of the fairness of the systems and procedures involved and the need for inherent appeals procedures.

We have given, and are continuing to give, much consideration and prayer to these matters and want to share our thinking with you.

We recognize our need to address these situations from two points of view:

- 1) The adherence to announced structure and procedures; and,
- 2) The adherence to shared principles of human interaction that were taught by Christ and that are affirmed by us as being those processes by which we are brought into union with God and with each other.

Firstly, we recognize that the structure and procedures defining the boundaries of MCAC are in a state of change. We have endeavored to specify adequate procedures to protect both the individual and the common body simultaneously, but we also recognize that the process can not be completed instantaneously. It must be a process of growth and change and improvement -- one that demands critical appraisal of each development in terms of both its long and short range effects. We believe strongly in our command to love one another, and consider that to mean seeking the best possible resolution to each given circumstance benefiting the largest portion of the whole body while maintaining sensitivity to the individual parts.

In searching for the wisdom to approach these situations in those terms we are reminded of our foolishness and seek to acknowledge it so that God's wisdom might be found. We acknowledge our deep feelings of personal responsibility to keep the system fair to all; our natural tendency is often to deny any possibility of unfairness, rather than trusting that strength and harmony will be the eventual products of the struggle catalyzed by that awareness.

The Reverend Troy D. Perry, Founder

We acknowledge that the system, in this stage of its development, may not be perfect and may need the collective wisdom of our body to bring it into its next stage of development and growth.

Simultaneously, we recognize the need to maintain some stable points of reference within the changing system. To completely change the rules based on an isolated instance or an isolated stage of development would be to sever those points of reference. The body would be more apt to turn and devour itself under those circumstances.

Now, with reference to the specific MCAC decisions in question, we find, from our perspective, these things in each case:

- 1) The MCAC acted within its constitutional authority and responsibility to the best of its ability.
- 2) The existing system needs to be open to modification to ensure a more apparent built-in system of justice and appeal.
- 3) The spirit, intentions and motivations of the individual members of the MCAC needs to be affirmed as good. We must give the same degree of respect (love your neighbor) to each individual involved as we would demand for ourselves in that same situation. To do other than that is to forfeit the principles of non-judgmental interaction that Christ taught.
- 4) Within that framework of approach, there exist two possibilities of defining each MCAC decision:
 - it was well motivated and was the best resolution possible
 - OR
 - it was well motivated and was less than the best possible resolution
- 5) The question then becomes not one of deciding who is good or bad, right or wrong; but one of seeking the best possible resolution for the body while respecting the individual being reviewed, each member of MCAC and every other person involved either directly or indirectly. We believe this to be the search for God's will. Once grasped in any situation, our responsibility then becomes to enable it to happen.

To this end we commit ourselves to working within the MCAC systems and procedures to improve them when possible.

To this end we call upon each person expressing concern to do the following:

- 1) To assume an attitude of non-judgment toward each individual who sat on an MCAC review team, endeavoring to seek that within themselves which could have contributed to the separation that now exists between themselves and others. Some part, whether large or small, belongs to each person; claim it first. Only after that can we move to seek the common good for the part of the body of Christ that we call our Fellowship. Each of us feels called by God to minister professionally; we call upon each individual to demonstrate that calling by truly seeking that common good for all.

- 2) To help us find God's wisdom in these situations. Our traditional systems of human power seem inadequate. We feel that those directly involved hold the key to understanding situations.

We call upon each person involved in the denial of license or relicense to accept the call to personal responsibility in the situation, accepting the task of each of us as Christians to reflect the nature of God to those around us. Then s/he will show by the fruits of his/her life and spirit that s/he is indeed a minister of the gospel of reconciliation.

If s/he shows by his/her fruits that s/he upholds the worldly traditions of equating real personal power with position or license, then s/he will have confirmed the validity of the MCAC decision to withhold credentials.

[We emphasize that it is the validity of the MCAC decisions that are in question, not their validity as a functioning unit or as individuals. In the same way, it is not the applicant's inherent personal worth that is in question; individual worth for each person has already been established by God. It is only the body's recognition and sponsorship of special skills used to communicate that worth that is before us.]

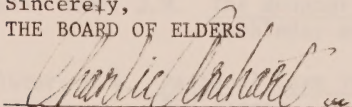
We pray that all persons will grow through these situations to an even closer union with God and with others. As Paul reminded the Colossians we remind each other that we must individually rid our lives of anger, hateful feelings, insults, etc. We are the people of God, and as such we must clothe ourselves with compassion, kindness, humility, gentleness, and patience. We must forgive one another just as God has forgiven us. In searching for these things, pay attention to the peace of soul and mind that is within. It is given by God through Christ to guide the decisions that you make; for it is to this peace that God has called us together in the one body.

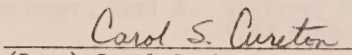
We pray that in that peace of Christ those denied credentials will work and minister this year so that next year they may request license once again from the body, secure in the knowledge that their authority comes from God and only recognition of skills is conferred with license.

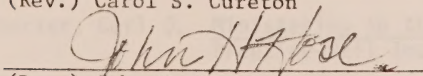
We recognize that sharing these thoughts will not immediately resolve all the difficulties before us. We do not consider this to be an "end" to the issue, but rather a continuing commitment to work with each of you to seek God's will for our Fellowship.

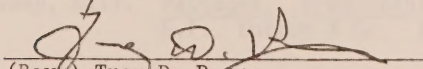
May God continue to fill your lives as you seek to love and serve God's people.

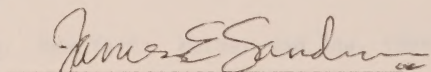
Sincerely,
THE BOARD OF ELDERS

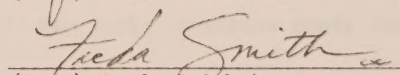

(Rev.) Charlie Arehart

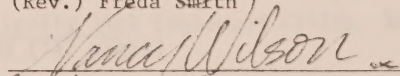

(Rev.) Carol S. Cureton


(Rev.) John H. Hose


(Rev.) Troy D. Perry


(Rev.) James E. Sandmire


(Rev.) Freda Smith


(Rev.) Nancy Wilson

MEMO

From: The Rev. Larry J. Uhrig, MCAC Sub-Committee on Concerns
 To: All UFMCC Clergy
 Re: Suggested bibliography which is specifically helpful to persons in the pastoral ministry and which may aid the personal mental health of the minister.

- Bruder, Ernest E. Ministering to Deeply Troubled People
 Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 1963
 Also available in paperback, Philadelphia: Fortress Press
 1964 (134 pages)
- Clinebell, Howard J. The Mental Health Ministry of the Local Church
 New York: Abingdon Press, 1976
- Clinebell, Howard J. Basic Types of Pastoral Counseling
 Nashville: Abingdon Press 1966 (318 pages)
- Draper, Edgar Psychiatry and Pastoral Care. Englewood Cliffs, New Jersey;
 Prentice-Hall Inc. 1965 (132 pages paperback)
- Jackson, Edgar N. Understanding Grief. New York, Nashville
 Abingdon Press. 1957(255 pages)
- Kubler-Ross, Elisabeth. On Death and Dying. New York: MacMillan Co. 1969
 (260 pages)
- Miller, Jean B. Toward a New Psychology of Women. Beacon Press,
 Boston (paper back 143 pages)
- Pruyser, Paul. The Minister as Diagnostician. Philadelphia: Westminster Press
 1976 (paperback 129 pages)
- Switzer, David. The Minister as Crisis Counselor. New York: Abingdon Press
 1974 (273 pages)
- Nowen, Henri J.M. The Wounder Healer. Garden City, New York:
 Doubleday and Co. 1974
- Brister, C.W. Pastoral Care in the Church. New York: Harper and Row. 1964
 (262 pages)
- Menninger, Karl A. Whatever Became of Sin? New York: Hawthorn Books Inc.. 1973
 (242 pages)
- Scherzer, Carl J. Ministering to the Physically Sick Englewood Cliffs, New Jersey
 Prentice-Hall Inc. 1963 (142 pages)
- Sheehy, Gail, Passages: Predictable Crises of Adult Life. New York:
 E.P. Dutton & Co. Inc. 1974 1976.



MCAC

5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

March 30, 1979

Dear Clergy,

Last month's mailing from the Fellowship Offices contained more information regarding the proficiency tests to be administered to all applicants seeking licensure as a professional UFMCC minister. Along with that material the Fellowship offices also distributed copies of Applications for Initial License, Re-license, and Ordination. By now you too will have received the appropriate forms. There have been some definite changes made by the MCAC Sub-committee on Standards in the content of the application forms. Some of these changes have brought with them questions. The implementation of the requirement dealing with proficiency tests has given rise to questions, too: "Why?", "Why now?", "Why so soon?", and "What's the rush?"

The primary motivation for the immediate development of these tests came from an exhorter's conference held late last Fall (in the USA). Applicants for the licensed ministry were wanting more specific information regarding the new credentialling requirements. When the matter was brought to my attention by the Reverend Jim Glycer, a member of my sub-committee, a meeting date for the entire Sub-committee on Standards was called for January 2-5, in St. Louis, Missouri.

The sub-committee decided on immediate development and implementation of the proficiency tests for the following reasons. First of all, we realized that to delay any longer would mean another year would have to pass before changes could be put into effect. Since the sub-committee had been created in 1977, this would mean a total of three years elapsing before any significant credentialling changes would go into effect. The sub-committee felt that given the growth of the Fellowship and the need for qualified clergy, that three years was too long a period of time.

Secondly, we were eager to begin the process this Spring (in the USA) so that a thorough review of the testing could take place at the General Conference in Los Angeles -- where we are hopeful that all interested and involved parties would be present. At that time we would not find ourselves talking about new requirements that were only on paper, but requirements that had undergone some actual implementation. This opportunity would not present itself again until the General Conference in 1981.

Finally it should be noted that there are other elements of the new requirements that must still be developed and implemented, such as career testing. Some of the development had to occur as soon as possible to allow enough time to adequately complete the entire task and review and evaluate the cumulative results. The sub-committee felt the proficiency tests were the most crucial and perhaps the least controversial of the changes and therefore focused on this aspect of the credentialling requirements.

The Reverend Troy D. Perry, Founder

The whole sub-committee is most aware of the pressure this places on some candidates, and we also recognize the fact that any change affects all persons involved in the credentialling process. As confusing and painful as the changes may be at times, we must move ahead at a pace that keeps up with our expanding ministry.

At the Eastern Ministers' Conference I will have an opportunity to speak with some of you. And I am already looking forward to seeing you all at the General Conference in August. If I can be of any help to you in the meantime please do not hesitate to call or write. God bless you all!

With love, Yours in Christ,

Rev. John W. Gill

Reverend John W. Gill, Chairperson
MCAC Sub-committee on Standards

MC&AC



METROPOLITAN COMMUNITY CHURCH

1076 GUERRERO STREET

SAN FRANCISCO, CALIFORNIA 94110

Ph. (415) 285-0392

(Rev.) Jim N. Dykes, Pastor

Rev. Charles W. Larsen, M.Div., Pastor

March 13, 1979

Rev. Marge Ragona
MCC- Providence
POB 1462
Providence, RI 02901

Dear Marge,

Thank you for your letter dated March 9, 1979. I am leaving San Francisco on Wednesday, March 14 for Los Angeles, and have scheduled meetings with Rev's Perry, Pulling, Sandmire, Harvey, and Cureton. I would like to discuss with them the issues you have raised. Upon my returning to San Francisco next week, I will be in a better position to respond to your letter.

After reviewing the ministers files in Los Angeles, I will try to ascertain your position in that process of ordination from the written material in your file.

God Bless,

(Rev.) Jim N. Dykes
Chairperson MC&AC

JND/gdp



UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
SOUTHWEST DISTRICT

District Coordinator

District Treasurer

The Rev. Bob Arthur
5300 Santa Monica Blvd., No. 304
Los Angeles, CA 90029

The Rev. Howard Williams
2512 J Street
San Diego, CA 92102

March 15, 1979

Rev. Marge Ragona
POB 1462
Providence, RI 02901

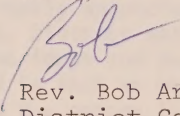
Dear Marge,

Thank you for your letter with your comments about the STI proposal. As you probably know by now, Jeff has sent you all a copy of the revised proposal, which hopefully reflects some of the concerns you mentioned in the evaluation of your district concerning the last proposal.

I appreciate your continued watch-care over the prison ministry there, and especially Connie. Do you feel that I could perhaps be of any help to Connie by writing her in any way? Let me know if you decide to replace her with either Carlton or Phil, so we can change our records here accordingly.

Thanks for everything, and God bless.

Love,


Rev. Bob Arthur
District Coordinator



church of the holy spirit

1127 S.W. 2nd Court, Fort Lauderdale, Florida 33312 • Telephone (305) 462-2004

Reverend John W. Gill, Pastor

April 6, 1979

Reverend Marge Ragona, Pastor
Metropolitan Community Church
Post Office Box 1462
Providence, Rhode Island 02901

Dear Marge:

Thank you for your letter and duplicated information of March 9th. I apologize for the long delay but we are just now beginning to recover from the tragedy that struck our church on March 9th. The Vice-Moderator of our Board of Directors was shot and killed at his evening job. Needless to say everyone was in shock for the longest time but I am blessed to say that the Lord is blessing and we know that the ministry of the church continues and that our greatest testimony to Bob is the ongoing ministry of Christ.

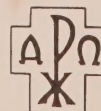
We also have reason to celebrate, however, for March 25th marked the installation of Reverend Judy Davenport as the full-time Assistant Pastor of the church. Now I find myself with the time to get some letter writing and other overdue work out of the way. I have quickly read through the material that you sent and would really appreciate the two of us and other clergy who are interested from the N.E. District getting together at the Eastern Minister's Conference to go over the ideas and suggestions. One thought that I have right off the top of my head is that we must remember that the position of Exhorter is middle ground in that the person is working and preparing for the ministry of the Universal Fellowship, but is doing so in a local church setting - with, of course, District exposure and involvement. One of the first questions we are going to have to deal with is "Who is in charge of what areas affecting the functioning and work of the Exhorter?" The Fellowship's M.C.A.C. Sub-Committee on Standards realizes that this is the next big problem to deal with but, of course, we had to first tackle the area of new requirements for the clergy. It looks to me like you have been doing some advance "homework" for the Sub-Committee for which we are very thankful and want to discuss with you in more detail. I also noted the suggestion you had regarding the "accrediting" of schools and that is still a sticky problem that you will probably be able to work on. And finally your idea of expanding the D.R.C. is basically a good one but I will want to explain to you some of the problems that we have come up against in implementing such a change.

What all of the above adds up to is a full agenda for us at the Eastern Minister's Conference. I will be there bright and early Tuesday morning so let's get together then to set up some time for more discussion. In closing I want to thank you for the work that you have obviously put into the matter. Involved and interested clergy such make my committ's work a great deal easier! Have a blessed Easter and see you in Avon Park in a couple of weeks!

With love, yours in Christ,

John

A METROPOLITAN COMMUNITY CHURCH





APPLICATION FOR ORDINATION AS A MINISTER

DATE: _____, 197____

NAME: _____ TELEPHONE: _____

ADDRESS: _____

ZIP: _____

1. Indicate the local MCC congregation (Chartered Church) in which you hold official membership: _____
2. Have you previously met all the requirements of a Licensed Minister in UFMCC? _____ If not, explain: _____
3. Date first licensed as UFMCC minister: _____, 19____
4. Date present UFMCC license expires: _____, 19____
5. Are you prepared to accept any ministerial assignment? _____ If not, explain: _____
6. Are you prepared to move to another geographical location, if needed, in order to serve in the ministry of UFMCC? _____ If not, when will you be prepared to do so? _____
7. Are you willing, without animosity or rancor, to abide by and support the UFMCC By-Laws, decisions of the General Conferences, and established programs and procedures of UFMCC? _____
8. Do you hold any affiliation or credentials with any other religious denomination or body? _____ If so, Position: _____
Name of body: _____
9. If Item 8, above, is "Yes", would you be willing to disassociate yourself from that denomination or body upon being ordained as a minister in UFMCC? _____ If not, why not? _____

I affirm that the above statements are true and I am ready to make a life-time commitment to the ministry in UFMCC. I have read and understand the "Requirements for Professional Ministers" (UFMCC Form 75001).

Signed: _____

TRANSCRIPTS OF ADDITIONAL COLLEGE CREDITS MUST BE PROVIDED. ATTACH ANY INFORMATION THAT WILL SUPPORT THIS APPLICATION FOR ORDINATION. SUBMIT THIS APPLICATION TO THE PASTOR OF YOUR LOCAL CHARTERED CHURCH.

DO NOT RETURN TO CANDIDATE**CONFIDENTIAL**MAKE NO PROMISES TO CANDIDATE

LOCAL CHURCH ACTION:

(If candidate is not senior Pastor)

PASTOR RECOMMENDATION: () YES () NO Signed: _____

BOARD OF DIRECTORS: With a full board of _____ persons, a total of _____ have voted to recommend this request for ordination.

Date: _____ Signed: _____, Church Clerk

FORWARD APPLICATION & ATTACHMENTS TO LOCAL DISTRICT COORDINATOR (OR BOARD OF ELDERS, IF CANDIDATE IS THE DISTRICT COORDINATOR)

ENDORSEMENTS:

ORDAINED MINISTER: ()YES ()NO Signed: _____
Date: _____

DISTRICT COORDINATOR: ()YES ()NO Signed: _____
Date: _____

ALL MATERIAL MUST BE IN THE UFMCC OFFICE NO LATER THAN JUNE 15th.

FORWARD APPLICATION & ATTACHMENTS TO THE MINISTERIAL CREDENTIALS AND
AFFAIRS COMMITTEE AT THE EXECUTIVE OFFICES OF UFMCC.

UFMCC ACTION: ()ORDINATION GRANTED ()RE-LICENSE IN LIEU OF ORDINATION
()NO CREDENTIALS GRANTED

Date: _____ Signed: _____

IF CANDIDATE IS NOT GRANTED ORDINATION, HE/SHE MUST BE PROVIDED WITH DETAILED
SUGGESTIONS OF ACTIONS TO BE TAKEN TO PREPARE FOR FUTURE ORDINATION. THE
SUGGESTIONS ARE TO BE IN WRITING AND A COPY ATTACHED TO THIS APPLICATION.

RETURN APPLICATION AND ATTACHMENTS TO UFMCC FILES IN EXECUTIVE OFFICES.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Post Office Box 5570, Los Angeles, California 90055

APPLICATION FOR ORDINATION TO THE MINISTRY

Please print clearly—Please provide all information requested below

Name: Rev. Marjorie F. RAGONA Date: May 23 19 75
 Address: 5 JUNCTION STREET
PROVIDENCE, R.I. 02907 Telephone: (401) 272-9247
 (Optional) Birthdate: 6-13-29

1. Indicate the congregation of the Universal Fellowship in which you hold official membership:
... All. Providence, R.I. ...
2. Have you previously been accepted as an ordination candidate and met all the requirements of that candidacy (i.e., thesis, etc.)? NO If not, please explain in detail: ORDINATION THESIS TOPIC HAS BEEN APPROVED (3:78 EAST MIN. CONF.) BUT HAS NOT BEEN WRITTEN
3. Date you received your initial license to the ministry of the Universal Fellowship: August 1977
4. Date your present minister's license expires: AUGUST 1978
5. As a Christian minister, is your primary commitment to the work of the Universal Fellowship? YES If not, please explain in detail:
6. Do you understand that ordination in the Universal Fellowship carries with it the responsibility to continue your personal and professional growth in all aspects of Christian life and service? YES
7. Should you be ordained, will you conduct yourself according to the professional standards for the ministry as given in the Fellowship By-Laws and as determined by the Ministerial Credentials and Affairs Committee? YES
8. Are you ready, without any reservations, to devote the rest of your life to the ministry of Jesus Christ within the Universal Fellowship of Metropolitan Community Churches? YES

I affirm that the above statements are true: (Signature) Marjorie F. Ragona

ORDAINED MINISTER'S ENDORSEMENT: After careful consideration and prayer, I recommend that the candidate named in this application be ordained to the ministry of Christ within the Universal Fellowship.

Date: 19 (Signature)

CONFIDENTIAL -- Do not return this application to the applicant = = = = =

LOCAL ACTION:

PASTOR'S RECOMMENDATION: (Only if candidate is not her/himself the senior pastor)

() Yes - () No - Signature:

LOCAL CHURCH BOARD OF DIRECTORS: With a full board of persons, a total of have voted to recommend this individual for ordination to the ministry. If there are any abstentions, the reasons for them must be included when this material is forwarded to the District and Fellowship Credentials Committees.

Church Clerk's Signature: M. F. Gonzalez Date: May 25 19 75
acting clerk

DISTRICT ACTION:

DISTRICT COORDINATOR'S RECOMMENDATION: (Only if applicant is not her/himself the District Coordinator)

() Yes - () No - Signature:

OTHER DISTRICT OFFICER'S RECOMMENDATION: (If applicant is the District Coordinator)

() Yes - () No - Signature:

DISTRICT CREDENTIALS REVIEW COMMITTEE: With a full committee of UFMCC ministers, a total of have voted to recommend this individual for ordination to the ministry. If there are any abstentions, the reasons for them must be included when this material is forwarded to the Fellowship Credentials Committee.

Date: 19 Signature:

Chairperson, District Credentials Review Committee

FELLOWSHIP ACTION: () ORDINATION GRANTED - () ORDINATION DENIED AT THIS TIME
 () RE-LICENSE GRANTED IN LIEU OF ORDINATION - () NO CREDENTIALS GRANTED

Date: 19 Signature:

Chairperson, Ministerial Credentials and Affairs Committee

MCAC

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

APPLICATION FOR INITIAL LICENSING TO THE PROFESSIONAL MINISTRY
Please print clearly — Please provide all information requested

SECTION I — PERSONAL DATA

Date _____
Name _____ Telephone _____
Address _____
_____ Zip _____
Have you previously applied for licensing within UFMCC? _____
If so, when? _____
Birthdate _____

** Please attach two (2) passport size black and white photographs to this application **

PROCEDURE FOR LICENSING

In order for a person to be licensed, s/he must appear in person and be unanimously approved by the District Review Committee. *The decision of the DRC is final. The license goes into effect after the July/August meeting of the Ministerial Credentials and Affairs Committee (MCAC) when they receive the reports of the DRC and report the results to the Clerk of the Board of Elders.* Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers. The license expires automatically after one year. To continue within the professional ministry of UFMCC, application for re-license must be made. The applicant must meet in person, except in World Church Extension areas, with the District Review Committee.

WORLD CHURCH EXTENSION AREAS: The credentialing requirements for licensed ministers in World Church Extension areas must be comparable to the requirements outlined in this application. The MCAC will consider licensing when the applicant submits a written recommendation from the following: 1) the Coordinator of Church Extension or Church Extension Officer and 2) the Executive Secretary of World Church Extension. These two written recommendations must accompany this application.

UFMCC BY-LAWS, ARTICLE IV.A. 1.a-c.

I. LICENSED MINISTERS:

a. Qualifications: Licensed ministers are those person of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.

b. Requirements: In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.

c. Duties: The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

A person must serve as an exhorter of a local chartered church for at least one year prior to meeting with the District Review Committee. (To avoid unfair penalization of exhorters designated prior to November 30, 1978, exemption from this requirement may be requested from MCAC. Request for exemption does not insure approval.)

How long have you been attending MCC?

[illegible]

(For an explanation of the two-part accreditation program, please refer to Section III.A)

Maximum of 25 credits = 1 to 2 years of service

Maximum of 45 credits = 3 to 4 years of service

Maximum of 60 credits = 4 or more years of service

For one of the years claimed, the applicant may receive up to 15 credits; for all other years, up to 10 credits per year. All applicants are reminded as per REQUIREMENTS FOR THE PROFESSIONAL MINISTRY that no more than a total of 60% (36 credits) of the total 60 credits required for licensing can be accrued from the practical/experiential area.

D. How did this result in applicant's being better prepared for the ministry?

All such documentation must be attached to this form, CLF-1, and verified by the initials of the applicant's pastor.

SECTION III. A. EDUCATION (transcripts must be submitted with the application for all post high school work.)

A minimum of 60 units are required for licensing. These units may be accrued from both the educational and experiential areas. No more than sixty percent, (i.e. 36) of the units can come from one area or another. This ensures that preparation for the ministry includes both academic and experiential work and is not exclusively drawn from one or the other.

1. A total of 60 academic units (if quarter units, convert to semester units — three quarters are equal to two semesters) from an accepted post-high school institution of higher learning. Official transcripts required. The Ministerial Credentials and Affairs Committee (MCAC) shall maintain a roster of accepted schools and shall be empowered to render judgement on the acceptability of work completed in schools not on the roster. Courses taken should provide the cultural and intellectual foundations essential to an effective basic education. They should issue in at least two broad kinds of attainment:
 - a. The course work should result in the ability to use certain tools of the educated person:
 1. The ability to write and speak clearly and correctly. Composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.
 2. The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others, it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.
 - b. Course work should result in increased understanding of the world in which the individual lives.
 1. The world of humans and their ideas. This includes knowledge of literature, philosophy, and the fine arts.
 2. The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
 3. The world of human affairs. This is aided by knowledge of history and the social sciences.

(District Review Committees, in evaluating applicants, must satisfy themselves that, regardless of the actual number of academic units completed, applicants are able to fulfill the intent of the areas of educational competence described above.)

Please complete the following:

EDUCATION	NAME/LOCATION of SCHOOL	From	To	DIPLOMA OR DEGREE	REASON FOR LEAVING
High School					
Night School	1.				
	2.				
Correspondence Sch.	1.				
	2.				
Bible School	1.				
	2.				
College or University	1.				
	2.				
Seminary	1.				
	2.				
Post Grad. Study					

PROFICIENCY EXAMS

All applicants must pass proficiency exams in the following areas: 1) Bible, which is divided into three parts: a) an objective test on Bible content (closed book); b) an exegesis of a passage from Jeremiah and from the Gospel According to John (open book); and c) sermon construction. 2) Church History/Theology/ Practical Theology, which will be essay in nature and will cover counseling, teaching, administration, evangelism/outreach, etc. 3) UFMCC Polity, which will be based on the current UFMCC By-Laws, the book The Lord is My Shepherd and He Knows I'm Gay (historical portions relating to the founding of MCC), and the brochure "The Universal Fellowship Today". 1979 test dates are Friday, March 30 and Saturday, March 31, 1979 for applicants in the United States and Canada. Detailed information may be requested from the UFMCC Offices, 5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029.

CAREER AND PSYCHOLOGICAL TESTS — Not required of 1979 applicants

SECTION III. B. EMPLOYMENT RECORD FOR PAST FIVE YEARS (begin with current employer)

Employer's Name and Address	Responsibilities	From	To	Salary	Reason for Leaving

SECTION III. C. CHURCH AFFILIATION PRIOR TO MCC (begin with most recent, list maximum of four)

Denomination	Local Congregation	From	To	Position/Area of Service

SECTION IV. INTENT

SECTION IV.A. MINISTERS FROM OTHER DENOMINATIONS

All clergy from other denominations applying for credentialling in the UFMCC must fulfill the requirements as stated in this application, except that the year(s) of exhortership is (are) waived and one year of active membership in a local UFMCC body is required and shall be given a unit value of up to 24 units for practical experience in meeting the requirements for licensure. Effective after 1979, each applicant will be required to complete MCAC approved career and psychological testing prior to submitting an application to licensure.

Dual credentials are not permitted for clergy in the UFMCC. Do you at present hold ministerial credentials with any other religious denomination or body? ☐ Yes ☐ No

If yes, are you willing to relinquish all other denominational credentials by the time you are licensed? ☐ Yes ☐ No

SECTION IV. B. COMMITMENT

Applicants are also expected to appreciate the diversity of theological views within mainstream Christianity. Evaluations shall consider the applicants' spiritual awareness and personal faith in Jesus, the Christ; involvement in local MCC ministry; maturity; reliability in service; consistency in purpose; training and experience; and loyalty to the UFMCC, among other things.

Do you believe your commitment to include a full-time ministry? ☐ Yes ☐ No

If no, then to what extent? _____

Are you in agreement with the Statement of Faith as stated in the UFMCC By-Laws? ☐ Yes ☐ No

The UFMCC is an inclusive church with adherents from many different Christian denominations. Are you willing to accept the legitimacy of doctrinal points of view that differ from your own, provided that these points of view are not in conflict with the UFMCC Statement of Faith? ☐ Yes ☐ No

If no, please explain. (Use an additional sheet if needed) _____

Are you willing to abide by the By-Laws and Directives of the General Conference of the UFMCC? ☐ Yes ☐ No

SECTION V. FUTURE MINISTRY

Are you willing to move to other geographical locations, if needed, in order to serve the ministry of the UFMCC? ☐ Yes ☐ No

What are your plans for continuing education? _____

What are your views of a "tent-maker" ministry? Include remarks on its place in this Fellowship and your possible involvement with it. _____

What are your immediate hopes and plans for your ministry in the coming year if you are licensed to the professional ministry of the UFMCC? _____

I affirm that all statements contained herein are true.

Signature of the Applicant

SECTION VI. REQUIRED PAPERS

- A. All applicants must submit a paper of approximately five typewritten pages in length responding to the question, "How can a person be a Christian and a homosexual?"
- B. A paper must be submitted of at least 20 typewritten pages on the applicant's own statement of Christian faith and call to the Christian ministry. The District Review Committee will read the paper and be prepared to discuss it with the applicant at the formal interview. (Recognizing the wide range of views within the Christian faith, no applicant is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, the position held in the paper must be consistent with UFMCC beliefs as specified in the UFMCC Doctrine, Sacraments and Rites.

EXCEPTIONS TO REQUIREMENTS

Any exceptions to the above requirements will be granted only by the MCAC

SECTION VII. EVALUATION FORM EV-1

The applicant is responsible for supplying EV-1 forms to all the evaluators defined on that form and is responsible for making sure each evaluator knows to send his/her copy to the district coordinator when complete. The only EV-1 form to be attached to this application will be the applicant's own; all others will be sent directly to the district coordinator. Additional copies can be acquired by writing the Fellowship Office at 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

SECTION VIII. RECOMMENDATIONS OF THE LOCAL CHURCH BODY

Applicants may apply for license as a minister even if they do not receive affirmative recommendations.

This section is to be submitted to and completed by applicant's local Board of Directors:

- A. Of a Board of Directors consisting of _____ members, _____ members recommend applicant and _____ members do not recommend applicant with _____ members abstaining. (Normally the only grounds for abstaining is lack of familiarity with the applicant.)

Signature of the Clerk of the Board of Directors

This section is to be submitted to and completed by the applicant's senior Pastor:

- B. The Pastor _____ recommends applicant _____ does not recommend applicant.

Signature of Pastor

This section is to be submitted to and completed by former Pastor, if a change in Pastor has occurred in the past 3 months:

- C. The Pastor _____ recommends applicant _____ does not recommend applicant.

Signature of former Pastor

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
Post Office Box 5570, Los Angeles, California 90055

APPLICATION FOR RE-LICENSE TO THE MINISTRY
Please print clearly—Please provide all information requested below

Name: Marjorie F. Ragona Date: April 1 1978
Address: 5 Junction Street, Providence, R.I. Telephone: (401) 272-9217

1. Indicate the local mission church of the Universal Fellowship in which you hold official membership: Providence, Rhode Island.
2. Have you previously met all the requirements for the licensed ministry of the Universal Fellowship? Yes.
If not, please explain in detail:
3. Date on which you received your initial license to the ministry of the Universal Fellowship: August 1977.
4. Date on which your present minister's license expires: August 1978.
5. Are you prepared to accept a call to any congregation of the Universal Fellowship should such a call be extended to you for pastoral ministry? Yes. If not, please explain in detail:
6. In the event that a call to serve in the pastoral ministry in a local congregation is not extended to you, are you willing, in consultation with the Ministerial Credentials and Affairs Committee and/or the Board of Elders, to use your talents as a minister wherever in the Fellowship they might be best utilized? Yes. If not, please explain in detail:
7. Are you willing, without animosity or rancor, to abide by and support the By-Laws of the Universal Fellowship, and the programs and decisions adopted by the General Conference of the Fellowship and implemented by its elected officials? Yes. If not, please explain:
8. Do you, at present, still retain any official recognition and/or credentials in any other religious group? No.
If so, please list the name of each group, the recognition or credentials held, and the date each was received:
9. If you answered "yes" to number 8 above, are you willing to relinquish these credentials should that be required of you?

I have read and understand UFMCC Form B-005, "Requirements for the Professional Ministry". (X) Yes () No

I affirm that the above statements are true: (Signature) Marjorie F. Ragona

CONFIDENTIAL — Do not return this application to the applicant — — — — —

LOCAL ACTION:

PASTOR'S RECOMMENDATION: (Only if applicant is not her/himself the senior pastor)

() Yes — () No — (Signature)

LOCAL CHURCH BOARD OF DIRECTORS: With a full board of 5 persons, a total of have voted to recommend this individual for re-license to the ministry. If there are any abstentions, the reasons for them must be included when this material is forwarded to the District and Fellowship Credentials Committees.

Church Clerk's Signature: Sally S. Gosh Date: April 1 1978

DISTRICT ACTION:

DISTRICT COORDINATOR'S RECOMMENDATION: (Only if applicant is not her/himself the District Coordinator)

() Yes — () No — (Signature)

OTHER DISTRICT OFFICER'S RECOMMENDATION: (If applicant is the District Coordinator)

() Yes — () No — Position and (Signature)

DISTRICT CREDENTIALS REVIEW COMMITTEE: With a full committee of UFMCC ministers, a total of have voted to recommend this individual for re-license to the ministry. If there are any abstentions, the reasons for them must be included when this material is forwarded to the Fellowship Credentials Committee.

Date: 19 (Signature)

Chairperson, District Credentials Review Committee

FELLOWSHIP ACTION: () RE-LICENSE GRANTED — () RE-LICENSE DENIED AT THIS TIME

Date: 19 (Signature)

Chairperson, Ministerial Credentials and Affairs Committee

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Anthony C. Meisel and M. L. Del Mastro: The Rule of St. Benedict.
Image Books (Doubleday), 1975, Garden City, N.Y.

I was sitting in Stan Harris' apartment reading a novel by Rumer Godden called In This House of Brede, which takes place in a Benedictine convent. I was impressed with the quality of the life these women led, which balanced physical work, intellectual work, and nearly constant prayer and praise. Not being a Catholic, and knowing almost nothing about the life of women religious in the Catholic Church, I was curious about the roots of their practices.

Ms. Godden concluded her book with a schedule of the "Dames" time and it impressed me that with modifications this might be a way to structure a very haphazard life. I went looking for a book about the Benedictines.

Anthony Meisel and M. L. del Mastro have newly translated and introduced the Rule of St. Benedict. This book sets out in very readable form the enormous common sense of Benedict, and the idea of an order which would provide each member with the support of a family in which each member would be brother/sister to the others, each would have real work which they would find rewarding, and each share in the work necessary. All would share a quest for God and spend hours daily in intercessory prayer for others.

Monasticism has never been my ideal in life. I am not a contemplative -- I am an activist. But recently, I have found that my own spiritual life has been suffering from too much activity and not sufficient time for prayer and study.

What the book did for me was to provide me with a structure for dividing time into compartments, most of which would be repetitive daily and would allow regular time for study, prayer, physical work, intellectual work, and "activism." Benedict lists some 72 "Instruments of Good Works," which list is not totally useful in today's terms, but which are the basis for an "examined life."

I have found that since reading the Order, I am getting a great deal more accomplished. I rise earlier, have time for prayer and study, do some writing every day, and am catching up with my office work. I also have set up a prayer altar in the Parsonage, which not only I but another minister also uses. We are eating more sensibly, some of us are losing weight (not a bad by-product!), and the house is tidier. I do not feel as great a sense of pressure to catch up with things, because giving some time everyday to the many facets of living is beginning to catch them up without trying. My own disordered life is taking on order -- and that's a lot for a book or two to accomplish.

Godden's book and this one have also moved me to a setting aside of time to really do some serious studying (Bible, books on prayer, theological works, etc.), and to working on my ordination thesis. If the contemplatives could use their time to write and study, so can I -- and while I am sure the book has other values, this has been the major one for me.

YOU: Prayer for Beginners and Those Who Have Forgotten How. Argus Communications, Niles, Ill. 1976. (Mark Link, S.J.)

I first heard of this book when it was recommended by Jay Deacon for reading by exhorters. I did not read it. More recently, as I have explained in my report of the Rule of St. Benedict, I have found myself wanting to deepen my own spiritual life, and feeling that my life was out of balance. I had discovered that being the pastor of church left me feeling often that I needed to be "preached to," or in some other way to find spiritual inspiration.

Prayer seemed to be one of the lacking areas. I went looking for a book on prayer -- and most of them seemed puerile. I didn't need little quarterly calendars written by elderly ladies circle types. What I needed was a book on prayer with some meaty ideas. Mark Link's book is just that.

First, it makes some suggestions about places, moods, and times for prayer. Eastern religion is not my bag (and having taken Harvey Cox's course on the new religions in America, I am sure it is not!), I wasn't about to take to lotus positions and such. But even for an Evangelical like myself, many of the suggestions are valuable. Time, place and mood are important, and I found myself setting up a prayer altar, setting aside regular time, and place, and providing a mood for real contemplative prayer.

The seven week course Link describes helps the prayer life take on new depth, new forms, and new vitality. The illustrations are not all as substantial as one would like, but they are a huge amount better than the usual pallid stuff.

I am only in about week 3 of the seven, but find that already I have begun to see changes in my prayer life, changes in me, and even changes in others with whom I have shared the book.

Deep into Chapter 5, there are some meditations I look forward to -- meditations on Jesus, and meditations on my own life. I am looking forward to completing this book -- and to the depth which I believe I will find there. Obviously, I have read the book through, but feel that the seven weeks to which it commits the prayer can be most valuable, both for spiritual growth as well as personal growth.

The book fits well with the program initiated by the reading of the Rumer Godden book, the Order of St. Benedict, and complements both. The combination has been a God-send to me.



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

December 18, 1978

To: all UFMCC clergy and lay delegates
From: Board of Trustees of Samaritan Theological Institute
Re: Proposed By-Laws change for Article IV - Ministry

Dear Brothers and Sisters in Christ,

Attached is a By-Laws proposal that we are submitting for consideration at the 1979 General Conference. We think that there need to be some changes in the preparatory process of becoming a professional minister in the UFMCC. We have asked the Ministerial Credentials and Affairs Committee and the Government Structures and Systems Commission to consider co-sponsoring this with us.

We are sending out this proposed change at this early date so as to get as much feedback as possible from clergy, lay delegates, local congregations, districts, etc. Let us know what you think. Are you in basic agreement? Would you suggest any amendments?

Send your responses to the Board of Trustees of STI at the above address. If any district or local congregation wants to co-sponsor this proposal, let us know.

Thank you. Hope to hear from you soon.

Yours in faith,

STI Board of Trustees

The Rev. Jim Dykes

The Rev. Jeff Pulling

The Rev. Bob Arthur

The Rev. Elder Jim Sandmire

ENCLOSED: By-Laws proposal and rationale

BY-LAWS PROPOSALS
FOR ARTICLE IV (MINISTRY)

IV.C. (change to read)

LAY MINISTRY.

1. THE PRIESTHOOD OF ALL BELIEVERS. The Universal Fellowship of Metropolitan Community Churches affirms the lay ministry of every member of the UFMCC.
2. DEACONS. Deacons are a special order of lay ministry within the jurisdiction of the local congregation.
 - a. QUALIFICATIONS: (same as present IV.C.1.a.)
 - b. REQUIREMENTS: (same as present IV.C.1.b.)
 - c. DUTIES: (same as present IV.C.1.c.)
 - d. DISCIPLINE: (same as present IV.C.1.d.)
 - e. Any specific matters... (same as present IV.C.1.e.)

(Present IV.C.2. - EXHORTERS, changed to IV.D. as follows:)

3. ~~NEW~~ EVANGELIST : Evangelists are a special order of lay ministry within the jurisdiction of the district, under the supervision of the Dc & Bd of H.M. which supervision may be delegated to a local church.

IV.D. STUDENT MINISTERS.

1. QUALIFICATIONS: Persons who feel called by the Lord to the professional Christian ministry within the UFMCC should seek counsel from their pastor and start preparing themselves for such ministry. They should consult their pastor, District Co-ordinator, and Samaritan Theological Institute about the requirements for professional ministry and about training and educational opportunities for meeting these requirements.

Those preparing for the professional ministry should have fulfilled the bulk of their academic requirements before applying for the status of "student minister", so that they will have the time for concentrated practical experience in a local congregation. Persons seeking the status of "student minister" should have previously demonstrated their spiritual outlook and their perseverance in work. Moreover, they should show the potential to equip themselves intellectually, spiritually, emotionally, and practically for the professional ministry.
2. REQUIREMENTS: The status of "student minister" is a district standing determined by the District Review Committee (DRC) of the district in which the person preparing for the professional ministry resides. Candidates for "student minister" shall be members in good standing of a local MCC congregation for at least one year. Candidates must secure a letter of recommendation from their local pastor (or worship co-ordinator) with approval from the local Board of Directors; draw up a plan to meet within one year the requirements for the licensed

Qualifications: Evangelists are persons who feel called to the ministry of the word and must meet the same qualifications in I Tim 3:8-14. Their purpose is to provide outreach ~~locally~~ both within the local congregation & to areas not served by a local M.C.C. Considering etc.

Requirements: Evangelists shall ^{have} been members of an M.C.C. within the district for six months to one year ^{by the district or a local body of the district.} unless they are called ~~by the district~~ from an M.C.C. outside that district. ~~Initial recommendation~~ ^{and training as deemed necessary} & evaluation shall come from the local pastor & Bd of Directors. They shall be etc. - - - and a gift of the ministry of the word. ~~make the initial appt.~~ ^{appoint} The Bd. of HM. shall review the appt. annually or at their discretion. The term of office shall be for 1 year. Persons may be reappointed at the end of any term.

Duties: Evangelists shall ~~preach, teach~~ may be called to the prison ministry, institutional ministry, innovative ministries ~~and~~ or to be new works in areas not yet served by M.C.C.

If supervision has been delegated to a local church, study g. or mission, annual review shall include the recommendation & evaluation by the local pastor & Bd of Dir.

The duties may, if necessary & circumstances dictate, include admins. the rites & sacraments (with the exception of holy matrimony) under the auth. & under the direction of the supervising pastor or DC & Bd. of HM.

Discipline ~~The superv. pastor~~ If superv. has been delegated to a local pastor or church, mission or SG together etc. If superv. remains in the district then the DC tag - a maj. of the Bd of HM may vote to remove etc. Lesser discipline may be imposed by the approp. body.

IV.D.2. REQUIREMENTS (cont'd)

ministry as specified by the Ministerial Credentials and Affairs Committee; and submit an application to their DRC. At their regular meeting, the DRC will handle such applications. If a person is approved by the DRC for the status of "student minister", the DRC will then assign that person to work under the supervision of a pastor or worship co-ordinator in that district. Monthly reports by the student minister and quarterly reports by the pastor-supervisor will be submitted to the DRC c/o the District Co-ordinator.

3. DUTIES: The precise duties of a student minister will be assigned by the pastor-supervisor, after receiving suggestions from the DRC and consulting with the student minister her/himself. Ordinarily these duties will include some experience in each of the following areas: preaching, leading worship, counseling, administration, teaching, evangelism, and social action. The student minister's work will be guided and evaluated by the pastor-supervisor. The administering of sacraments and rites will be done only under the direction of the pastor-supervisor.

This year just prior to applying for licensing should be regarded as an intern year during which the student minister will focus on practical, on-the-job training.

A student minister may be assigned by the District Co-ordinator to serve as Worship Co-ordinator of a study group if the District Co-ordinator will serve as absentee supervisor of the student minister. A student minister may be appointed by the Board of Directors of a church or mission to serve as Worship Co-ordinator of that congregation if the District Co-ordinator approves and will serve as absentee supervisor of the student minister. A student minister may not serve as Pastor, Assistant Pastor, Associate Pastor, or Interim Pastor of a congregation.

4. DISCIPLINE: The discipline of student ministers shall lie in the hands of their pastor-supervisor and District Co-ordinator. Minor and local problems will be handled by the pastor-supervisor. If charges are made by the pastor-supervisor against a student minister of disloyalty, unbecoming conduct, or dereliction of duty, the discipline will be handled by the District Co-ordinator. The District Co-ordinator may remove the status of "student minister", reassign the student minister to another pastor-supervisor, or take other action as she/he deems appropriate. Any such action is subject to approval of the DRC at its next meeting.

5. Any specific matters not covered herein relating to "Qualifications" or "Requirements" are left to the discretion of the DRC's. Any specific matters not covered herein relating to "Duties" are left to the discretion of the pastor-supervisors. Any specific matters not covered herein relating to "Discipline" are left to the discretion of the District Co-ordinators.

RATIONALE

- This By-Laws proposal covers basically two areas:
- What constitutes lay ministry in the UFMCC?
 - How should we handle persons preparing for the professional ministry?

Regarding the first issue of lay ministry, it is important to affirm the ministry of every layperson, as well as to point out the special lay ministry of deacons. Persons preparing for the professional ministry do not properly belong in this section, even though they technically still are laypersons. It is not their aim to be "lay ministers", but rather they are in a preparatory period equipping themselves for the professional ministry. Student ministers (or exhorters) therefore should not be categorized under Lay Ministry. Rather they are "candidates" for the professional ministry. As such, there need to be a separate By-Laws section (IV.D.) for them.

Regarding the second issue of how to handle such persons preparing for the professional ministry, a detailed rationale for each of the proposed sections follows on the next page. The reason for presenting this major By-Laws change is that the present system of exhorters is inadequate. Our clergy drop-out rate has been very high these past two years, and we want to develop a better system to ensure that our future clergy will be better practically trained in local parish work and that they will have more "stick-to-it-tiveness". Thus we are not modifying the present system of exhorters. Rather we are proposing an entirely new program. The old way is not working because it is too uneven. Some local exhorter programs are excellent; others are so-so; others are non-existent. A district status for student ministers would even out the quality and provide more flexibility and opportunities for training.

(OVER)

RATIONALE (cont'd)

Concerning the change in terminology from "exhorter" to "student minister", the main objection to this change at the 1977 General Conference seemed to be that a "student minister" title would be demeaning to clergy coming into MCC from another denomination. Article IV.B. makes provision for such clergy, as do the "Requirements for the Professional Ministry" issued by MCAC; they do not have to serve a term as exhorter. In most Christian churches, "exhorter" is not a very meaningful or self-explanatory term, whereas "student minister" is. Why not call those who are preparing for the professional ministry exactly what they are - students - who are engaged in practical and/or academic study.

Concerning the proposed "Qualifications", it is not necessary that persons studying for the ministry have any special title or collar unless they are serving as Worship Co-ordinator or doing an intern year getting concentrated practical experience in a local congregation. Therefore the title "student minister" will be reserved until after the bulk of one's academic requirements are out of the way and one can concentrate on practical training. With this understanding, the process of becoming a professional minister would not start with being set aside in a local church with a special title and special duties. Rather it would start with personal counseling with one's pastor, receiving guidance for meeting the requirements for professional ministry, and embarking on a program to meet these requirements.

Concerning the proposed "Requirements", there are several reasons why the "student minister" status be a district standing, rather than a local order of ministry. First, it is the DRC who ultimately decides whether a person will become a licensed minister. They would be in a much better position to evaluate a person at the end of the preparatory process if they have been involved in that process themselves and have received regular reports regarding that person. Second, the DRC will meet with individuals before they apply for licensing. There will be more time for individual concerns and guidance. Third, the student can be assigned to a local setting which would be most advantageous for her/his own particular training. This may or may not be the congregation where the student is a member. Not all pastors have the time or inclination to train and supervise students. Not all local congregations are good training grounds. Individual needs and congregational needs can be taken into account. Moreover, it would be good experience for a student minister to serve in more than one congregation before licensing. There would be much more flexibility with a district standing. Fourth, at present, study groups and missions can have members but not exhorters. If the student minister had district standing, this problem would be alleviated. There would be no membership-in-name-only in a nearby chartered church which disenfranchises student ministers who are working in a mission or study group.

Concerning the proposed "Duties", the concept of an intern year would ensure that student ministers get some concentrated practical experience prior to licensing. There is nothing like "on-the-job" training.

PROFICIENCY EXAMINATIONS ANNOUNCED FOR APPLICANTS FOR THE PROFESSIONAL MINISTRY

The MCAC Sub-committee on Standards met in St. Louis, Missouri in January of 1979 to continue their work begun more than two years earlier. The task was the development of a statement of standards and requirements for the professional ministry of the UFMCC.

Pursuant to the MCAC report to General Conference VIII the first year was devoted to planning and discussion. Realizing the value of lay as well as clergy input, interim reports were published and circulated as resource material to be discussed in local congregations. Discussions were facilitated at both Eastern and Western Ministers' Conferences in 1978. In April of 1978 preliminary working copies of the proposed standards were distributed through each pastor, church clerk, district coordinator and member of the Committee on Lay Concerns. District Coordinators were requested to facilitate workshop discussions during their district conferences. Responses were solicited for input to the MCAC meeting in July of 1978.

After reviewing the input from across the Fellowship, in accordance with its responsibilities outlined in the UFMCC By-laws, the MCAC announced the revised "Requirements for the Professional Ministry", along with recommended procedures for their implementation, prior to the September meeting of the Board of Elders. Announcement of both the Requirements and Procedures was distributed along with the September 1978 Board of Elders' Minutes.

An explanation of the PROFICIENCY EXAMS, included in the REQUIREMENTS FOR THE PROFESSIONAL MINISTRY follows:

All persons seeking to become professional ministers within the UFMCC and applying for their initial licenses must first pass certain proficiency examinations. These proficiency examinations are in the areas of Bible, Church History/Theology, Practical Theology, and UFMCC Polity. The Standards Sub-committee of the MCAC has prepared these examinations in consultation with Samaritan Theological Institute, and they will be administered in all districts of the UFMCC in the U.S. and Canada on Friday, March 30, and Saturday, March 31, 1979. The two-day testing period will be monitored by members of the District Review Committee (DRC) in each district. Candidates for the licensed ministry should contact their District Coordinator to find out the two locations in each district where the examinations will be offered.

The cost of the examinations is \$10 per person, which will be used to cover duplicating, postage and grading. Checks or money orders should be made payable to "Samaritan Theological Institute" (STI) and must be received prior to taking the examinations. The Standards Sub-committee has requested that four STI faculty members be the readers for these examinations and grade the examinations pass or fail.

For 1979, two of the proficiency examinations (Church History/Theology and Practical Theology) will be combined, and thus there will be three proficiency examinations this year. Candidates must pass all three examinations before they will be considered by their DRC's for licensing this year. A description of the three examinations follows.

Bible

The Bible examination will be divided into three parts: an objective test on Bible content (closed book); an exegesis of selected scriptural passages (open book); and sermon construction. The Bible content test will include such areas as the books of the Bible, major Biblical figures and events, location of key passages, etc. In the exegesis section, the candidate will be asked to exegete two passages, one from the Old Testament and one from the New Testament. Questions to be considered are: What is the meaning of this passage in terms of context? (author, audience, message of book, place, time, etc). What is the contemporary significance of the meaning of this passage? How could one use it as the basis of a sermon in 1979? The candidate will of course use a Bible and is free to bring any textbooks, handbooks, commentaries, and dictionaries (s)he wishes. An awareness of different theological positions in Biblical interpretations should be shown by one's choice of resources. For 1979, the Old Testament passage to be exegeted will be from the Book of Jeremiah, and the New Testament passage from the Gospel According to John.

In sermon construction, the candidate is expected to use a Bible during the period but no other aids. A number of situations will be provided, and the candidate will be asked to choose two of those situations, choose a Biblical passage(s) as the basis for a sermon for each of these situations, do a brief exegesis of the passage(s), indicate why it helps to illuminate the situation in which one is preaching

and how one will use that passage (s) in the sermon, and then develop a sermon outline for each of the two situations. One of these situational sermon outlines will be detailed with introduction, body and conclusion, and the other may be brief, including only the main points. Examples of situations to choose from are: Maundy Thursday, the funeral of a prominent gay spokesperson in your city who died suddenly of a heart attack and who had not been involved in MCC or any other church, or Samaritan Sunday.

Church History/ Theology/ Practical Theology

The primary concern is that the candidate be able to use, apply and interpret the Christian faith/tradition/heritage in practical ministry situations. Questions will be essay in nature and will cover counseling, teaching, administration and evangelism/outreach. In counseling, the candidate will be asked general questions about their views of counseling, the role of pastor as counselor, the ability to do self-evaluation, how to handle difficult counseling problems, etc. In teaching, the candidate will be given hypothetical situations in which lay persons ask questions about Christian doctrines, sacraments, history, other Christian traditions, the role of clergy, etc. The candidates will then explain in detail how they would respond to such questions. Example questions might be: How can Christ be both divine and human? How did the Christian Church ever come up with that? Does Christianity have anything positive to say about sexuality? What is the MCC understanding of baptism? What is the difference between the Roman Catholic and Protestant understandings of the sacraments?

In administration, the candidates will be asked their views of pastoral roles and responsibilities, how the work of a local church is carried out, working with staff and committees, conflict resolution, etc.

In evangelism/outreach, the candidates will be asked to draw up a model plan of evangelism for a local church.

UFMCC Polity

This will be based upon the current UFMCC By-laws (revised 1977); the book, *The Lord is My Shepherd and He Knows I'm Gay* (the historical portions related to the founding of MCC); and the brochure, "The Universal Fellowship Today." The examination will include objective questions on the By-laws and essay questions on the history and structure of the UFMCC. (A good way to prepare for this UFMCC Polity examination would be to take the STI correspondence course, "UFMCC Polity," but this is not required. The cost of this correspondence course is \$40 per person.)

The Standards Sub-committee which met January 2-5 in St. Louis, Missouri, consists of the Rev. John Gill, chairperson (MCC Ft. Lauderdale, FL); the Rev. Roy Birchard (MCC St. Louis, MO); the Rev. James Glycer (MCC Kansas City, MO). In addition to producing the proficiency examinations, the sub-committee also developed the necessary application forms and instructions for district review committees. It is assumed that this is a starting-point, and in-put based upon experience will be welcomed for future revisions.

According to the Rev. Gill, "The general intent of the new standards, of which the proficiency examinations are a portion, is to provide the Fellowship with trained, competent, professional clergy for our future growth and ministry."

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SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

December 18, 1978

To: all UFMCC clergy and lay delegates
From: Board of Trustees of Samaritan Theological Institute
Re: Proposed By-Laws change for Article IV - Ministry

Dear Brothers and Sisters in Christ,

Attached is a By-Laws proposal that we are submitting for consideration at the 1979 General Conference. We think that there need to be some changes in the preparatory process of becoming a professional minister in the UFMCC. We have asked the Ministerial Credentials and Affairs Committee and the Government Structures and Systems Commission to consider co-sponsoring this with us.

We are sending out this proposed change at this early date so as to get as much feedback as possible from clergy, lay delegates, local congregations, districts, etc. Let us know what you think. Are you in basic agreement? Would you suggest any amendments?

Send your responses to the Board of Trustees of STI at the above address. If any district or local congregation wants to co-sponsor this proposal, let us know.

Thank you. Hope to hear from you soon.

Yours in faith,

STI Board of Trustees

The Rev. Jim Dykes

The Rev. Jeff Pulling

The Rev. Bob Arthur

The Rev. Elder Jim Sandmire

ENCLOSED: By-Laws proposal and rationale



December 14, 1958

The Honorable Earl Warren, U.S. Supreme Court Building

Washington, D.C.

Dear Mr. Chief Justice:

I am writing you today to express my sincere

appreciation for the many ways in which you and your

colleagues have helped me in my work as a

member of the U.S. Supreme Court. Your wisdom and

guidance have been invaluable to me in many ways.

I am sure that your continued support and

encouragement will be a great help to me in the

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BY-LAWS PROPOSALS
FOR ARTICLE IV (MINISTRY)

IV.C. (change to read)

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 - a. QUALIFICATIONS: (same as present IV.C.1.a.)
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 - c. DUTIES: (same as present IV.C.1.c.)
 - d. DISCIPLINE: (same as present IV.C.1.d.)
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(Present IV.C.2. - EXHORTERS, changed to IV.D. as follows:)

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IV.D.2. REQUIREMENTS (cont'd)

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RATIONALE

This By-Laws proposal covers basically two areas:

- What constitutes lay ministry in the UFMCC?
- How should we handle persons preparing for the professional ministry?

Regarding the first issue of lay ministry, it is important to affirm the ministry of every layperson, as well as to point out the special lay ministry of deacons. Persons preparing for the professional ministry do not properly belong in this section, even though they technically still are laypersons. It is not their aim to be "lay ministers", but rather they are in a preparatory period equipping themselves for the professional ministry. Student ministers (or exhorters) therefore should not be categorized under Lay Ministry. Rather they are "candidates" for the professional ministry. As such, there need to be a separate By-Laws section (IV.D.) for them.

Regarding the second issue of how to handle such persons preparing for the professional ministry, a detailed rationale for each of the proposed sections follows on the next page. The reason for presenting this major By-Laws change is that the present system of exhorters is inadequate. Our clergy drop-out rate has been very high these past two years, and we want to develop a better system to ensure that our future clergy will be better practically trained in local parish work and that they will have more "stick-to-it-tiveness". Thus we are not modifying the present system of exhorters. Rather we are proposing an entirely new program. The old way is not working because it is too uneven. Some local exhorter programs are excellent; others are so-so; others are non-existent. A district status for student ministers would even out the quality and provide more flexibility and opportunities for training.

(OVER)

RATIONALE (cont'd)

Concerning the change in terminology from "exhorter" to "student minister", the main objection to this change at the 1977 General Conference seemed to be that a "student minister" title would be demeaning to clergy coming into MCC from another denomination. Article IV.B. makes provision for such clergy, as do the "Requirements for the Professional Ministry" issued by MCAC; they do not have to serve a term as exhorter. In most Christian churches, "exhorter" is not a very meaningful or self-explanatory term, whereas "student minister" is. Why not call those who are preparing for the professional ministry exactly what they are - students - who are engaged in practical and/or academic study.

Concerning the proposed "Qualifications", it is not necessary that persons studying for the ministry have any special title or collar unless they are serving as Worship Co-ordinator or doing an intern year getting concentrated practical experience in a local congregation. Therefore the title "student minister" will be reserved until after the bulk of one's academic requirements are out of the way and one can concentrate on practical training. With this understanding, the process of becoming a professional minister would not start with being set aside in a local church with a special title and special duties. Rather it would start with personal counseling with one's pastor, receiving guidance for meeting the requirements for professional ministry, and embarking on a program to meet these requirements.

Concerning the proposed "Requirements", there are several reasons why the "student minister" status be a district standing, rather than a local order of ministry. First, it is the DRC who ultimately decides whether a person will become a licensed minister. They would be in a much better position to evaluate a person at the end of the preparatory process if they have been involved in that process themselves and have received regular reports regarding that person. Second, the DRC will meet with individuals before they apply for licensing. There will be more time for individual concerns and guidance. Third, the student can be assigned to a local setting which would be most advantageous for her/his own particular training. This may or may not be the congregation where the student is a member. Not all pastors have the time or inclination to train and supervise students. Not all local congregations are good training grounds. Individual needs and congregational needs can be taken into account. Moreover, it would be good experience for a student minister to serve in more than one congregation before licensing. There would be much more flexibility with a district standing. Fourth, at present, study groups and missions can have members but not exhorters. If the student minister had district standing, this problem would be alleviated. There would be no membership-in-name-only in a nearby chartered church which disenfranchises student ministers who are working in a mission or study group.

Concerning the proposed "Duties", the concept of an intern year would ensure that student ministers get some concentrated practical experience prior to licensing. There is nothing like "on-the-job" training.



Post Office Box 5570 - Los Angeles, California 90055

April 10, 1978

PRELIMINARY WORKING COPY
REQUIREMENTS FOR THE PROFESSIONAL MINISTRY - UFMCC
developed by
The Ministerial Credentials and Affairs Committee
Standards Subcommittee

EXHORTERS:

In addition to provisions currently found in Article IV.C.2 a-e of the UFMCC By-laws, the following requirements must be satisfied to attain the position of exhorter:

1. All candidates for exhorter shall have been a member of a local UFMCC church body for a minimum of ^{6 mos. to} one year before applying for exhortership.
2. All those applying for the position of exhorter must complete Fellowship approved career and psychological testing (to be developed). Persons currently serving as exhorters are to complete such testing prior to General Conference 1981 or application for licensure, which ever comes first.

LICENSED MINISTERS:

In addition to provisions found in Article IV.A.1 a-c of the UFMCC By-laws, the following requirements must be satisfied to attain the position of licensed minister:

1. Licensed exhorter of a local chartered church for at least one year prior to meeting with the District Review Committee.
2. A minimum of 60 units are required for licensing. These units may be accrued from either of the two areas listed below. No more than four-fifths (48) units can from one area or the other.

The Reverend Troy D. Perry, Founder

This ensures that preparation for the ministry includes both academic and experiential areas and is not exclusively drawn from the one or the other.

A. A total of 60 academic units (if quarter units, convert to semester units) from ^{STI or accredited} any accepted post-high school institution ^{accredited by any regional accrediting board.} of higher learning. Transcripts are required. (Samaritan.

~~Theological Institute shall maintain a roster of accepted schools and shall be empowered to render judgment on the acceptability of work completed in schools not on the roster.~~ delete

Courses should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least two broad kinds of attainment.

1. The course work should result in the ability to use certain tools of the educated person:

a. The ability to write and speak clearly and correctly. Composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.

b. The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others, it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

2. Course work should result in increased understanding of the world in which the individual lives:

- a. The world of humans and their ideas. This includes knowledge of literature, philosophy, and psychology.
- b. The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
- c. The world of human affairs. This is aided by knowledge of history and the social sciences.

(District Review Committees in evaluating candidates must satisfy themselves that regardless of the actual number of academic units completed, candidates are able to fulfill the intent of the areas of educational competence described above.)

B. Experiential equivalency in the Fellowship shall be granted as follows: up to one year of UFMCC service as a deacon, exhorter, member of a board of directors, worship coordinator, innovative ministry, institutional ministry or evangelist -- maximum of 15 units; 1-2 years -- maximum of 25 units; 2-3 years -- maximum of 35 units; 3-4 years -- maximum 45 units; 4 or more years -- maximum of 60 units. All accreditation of practical and experiential units will be authorized by the District Review Committees based upon required application and evaluation forms of the work being submitted for accreditation.

3. All candidates must pass proficiency examinations in the following four areas: 1. Bible; 2. UFMCC Polity; 3. Church History/Theology; and 4. Practical Theology.
4. All candidates shall submit a paper of approximately five typewritten pages in length responding to the question, "How can I be a Christian and a homosexual?"

5. A paper at least 20 typewritten pages in length on the candidate's Statement of Christian Faith and Statement of Call to the Christian Ministry. The District Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the designated District Conference. Recognizing the wide range of views within the Christian faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship beliefs as specified in the By-laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

The candidates for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship, among other things. The decision of the District Review Committee is final.

REQUIREMENTS FOR RE-LICENSING:

The license of the licensed minister expires automatically after one year, and to continue ministry within the Fellowship, application for re-license must be made. The application for re-license is to be accompanied by the Annual Review Form for Licensed Ministers.

If a licensed minister is denied re-license, (s)he may appeal that decision to the Ministerial Credentials and Affairs Committee (see procedures).

ORDAINED MINISTERS:

(Ordination Candidacy and Ordination)

A minister who has been licensed for one year may submit an application for ordination to the District Review Committee.

1. All licensed ministers seeking ordination candidacy must have served for a minimum of one year before making application.
2. A minimum of 90 units are required for ordination (120 units beginning in 1983). These units accrue as specified in Section 2. LICENSED MINISTERS above. No more than four-fifths of the required units can be obtained from either the academic or experiential areas.
3. Attached to the candidate's application for ordination shall be letters of evaluation from each MCC pastor and district (or extension) coordinator or executive person of appropriate Fellowship body that the candidate has served with since licensure.
4. A 30-50 page ordination paper on a subject selected by the candidate and approved by the MCAC (see procedures). The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination. This ordination paper is due two (2) months before the candidate is interviewed, and should be sent to the Chairperson of the Ministerial Credentials and Affairs Committee. Any paper that is not received two months prior to the interview will not be considered.

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WORLD CHURCH EXTENSION MINISTRY:

The credentialing requirements for exhorters, licensed ministers, re-licensed and ordained ministers for World Church Extension must be comparable to the requirements outlined in this paper. Recognizing that on a worldwide basis, educational and experiential systems may not be identical, what is required is equivalency. The responsibility rests upon the candidate to show in what way his/her preparation is equivalent to the requirements listed in this paper.

CREDENTIALLING OF CLERGY FROM OTHER DENOMINATIONS:

All clergy from other denominations applying for credentialling in UFMCC must fulfill the above requirements except that: the year(s) exhortership is (are) waived and one year of active membership in a local MCC body is required and shall be given a unit value of up to 15 units for practical experience in meeting the requirements for licensure.

EXCEPTIONS:

Any exceptions to the above requirements will be granted only by the Ministerial Credentials and Affairs Committee.

It is impossible to develop solid skills in all these areas in one year and not helpful to split education from ~~the~~ skills development.

The N.E. District urges that the proposed By-Law change for Article IV - Ministry be rejected in its entirety in favor of continuing the present system. ~~We believe~~ The professional ^{pastoral} ministry of UFMCC requires, in addition to ~~the academic~~ educational ~~and~~ understanding, a very wide range of practical skills, among them the following: ^{and liturgy} preaching, teaching, pastoral counseling, Holy Union counseling, ^{administrative} care of people and structures, groups, leadership, visitation of the sick at home and in hospitals, ~~staff~~ written communication and typing, referral to community services, overseeing the fund raising, stewardship and financial management of the church, outreach and MCC polity. Additional useful skills are facility in sign language, Spanish, ministry to the imprisoned and the handicapped. ~~We believe that the best way to train~~ some denominations equip ministers to pastor by a year as ^{or} deacon or assistant pastor ^{after completion of seminary}. We believe that the best way for MCC ministers to develop solid skills is the integration of an apprenticeship program with

academic study over a period of (usually)
several years.



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SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

December 18, 1978

To: all UFMCC clergy and lay delegates
From: Board of Trustees of Samaritan Theological Institute
Re: Proposed By-Laws change for Article IV - Ministry

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5. Any specific matters not covered herein relating to "Qualifications" or "Requirements" are left to the discretion of the DRC's. Any specific matters not covered herein relating to "Duties" are left to the discretion of the pastor-supervisors. Any specific matters not covered herein relating to "Discipline" are left to the discretion of the District Co-ordinators.

RATIONALE

This By-Laws proposal covers basically two areas:

- What constitutes lay ministry in the UFMCC?
- How should we handle persons preparing for the professional ministry?

Regarding the first issue of lay ministry, it is important to affirm the ministry of every layperson, as well as to point out the special lay ministry of deacons. Persons preparing for the professional ministry do not properly belong in this section, even though they technically still are laypersons. It is not their aim to be "lay ministers", but rather they are in a preparatory period equipping themselves for the professional ministry. Student ministers (or exhorters) therefore should not be categorized under Lay Ministry. Rather they are "candidates" for the professional ministry. As such, there need to be a separate By-Laws section (IV.D.) for them.

Regarding the second issue of how to handle such persons preparing for the professional ministry, a detailed rationale for each of the proposed sections follows on the next page. The reason for presenting this major By-Laws change is that the present system of exhorters is inadequate. Our clergy drop-out rate has been very high these past two years, and we want to develop a better system to ensure that our future clergy will be better practically trained in local parish work and that they will have more "stick-to-it-tiveness". Thus we are not modifying the present system of exhorters. Rather we are proposing an entirely new program. The old way is not working because it is too uneven. Some local exhorter programs are excellent; others are so-so; others are non-existent. A district status for student ministers would even out the quality and provide more flexibility and opportunities for training.

(OVER)

RATIONALE (cont'd)

Concerning the change in terminology from "exhorter" to "student minister", the main objection to this change at the 1977 General Conference seemed to be that a "student minister" title would be demeaning to clergy coming into MCC from another denomination. Article IV.B. makes provision for such clergy, as do the "Requirements for the Professional Ministry" issued by MCAC; they do not have to serve a term as exhorter. In most Christian churches, "exhorter" is a not a very meaningful or self-explanatory term, whereas "student minister" is. Why not call those who are preparing for the professional ministry exactly what they are - students - who are engaged in practical and/or academic study.

Concerning the proposed "Qualifications", it is not necessary that persons studying for the ministry have any special title or collar unless they are serving as Worship Co-ordinator or doing an intern year getting concentrated practical experience in a local congregation. Therefore the title "student minister" will be reserved until after the bulk of one's academic requirements are out of the way and one can concentrate on practical training. With this understanding, the process of becoming a professional minister would not start with being set aside in a local church with a special title and special duties. Rather it would start with personal counseling with one's pastor, receiving guidance for meeting the requirements for professional ministry, and embarking on a program to meet these requirements.

Concerning the proposed "Requirements", there are several reasons why the "student minister" status be a district standing, rather than a local order of ministry. First, it is the DRC who ultimately decides whether a person will become a licensed minister. They would be in a much better position to evaluate a person at the end of the preparatory process if they have been involved in that process themselves and have received regular reports regarding that person. Second, the DRC will meet with individuals before they apply for licensing. There will be more time for individual concerns and guidance. Third, the student can be assigned to a local setting which would be most advantageous for her/his own particular training. This may or may not be the congregation where the student is a member. Not all pastors have the time or inclination to train and supervise students. Not all local congregations are good training grounds. Individual needs and congregational needs can be taken into account. Moreover, it would be good experience for a student minister to serve in more than one congregation before licensing. There would be much more flexibility with a district standing. Fourth, at present, study groups and missions can have members but not exhorters. If the student minister had district standing, this problem would be alleviated. There would be no membership-in-name-only in a nearby chartered church which disenfranchises student ministers who are working in a mission or study group.

Concerning the proposed "Duties", the concept of an intern year would ensure that student ministers get some concentrated practical experience prior to licensing. There is nothing like "on-the-job" training.

MCAC

PROFICIENCY EXAMINATIONS ANNOUNCED FOR APPLICANTS FOR THE PROFESSIONAL MINISTRY

The MCAC Sub-committee on Standards met in St. Louis, Missouri in January of 1979 to continue their work begun more than two years earlier. The task was the development of a statement of standards and requirements for the professional ministry of the UFMCC.

Pursuant to the MCAC report to General Conference VIII the first year was devoted to planning and discussion. Realizing the value of lay as well as clergy input, interim reports were published and circulated as resource material to be discussed in local congregations. Discussions were facilitated at both Eastern and Western Ministers' Conferences in 1978. In April of 1978 preliminary working copies of the proposed standards were distributed through each pastor, church clerk, district coordinator and member of the Committee on Lay Concerns. District Coordinators were requested to facilitate workshop discussions during their district conferences. Responses were solicited for input to the MCAC meeting in July of 1978.

After reviewing the input from across the Fellowship, in accordance with its responsibilities outlined in the UFMCC By-laws, the MCAC announced the revised "Requirements for the Professional Ministry", along with recommended procedures for their implementation, prior to the September meeting of the Board of Elders. Announcement of both the Requirements and Procedures was distributed along with the September 1978 Board of Elders' Minutes.

An explanation of the PROFICIENCY EXAMS, included in the REQUIREMENTS FOR THE PROFESSIONAL MINISTRY follows:

All persons seeking to become professional ministers within the UFMCC and applying for their initial licenses must first pass certain proficiency examinations. These proficiency examinations are in the areas of Bible, Church History/Theology, Practical Theology, and UFMCC Polity. The Standards Sub-committee of the MCAC has prepared these examinations in consultation with Samaritan Theological Institute, and they will be administered in all districts of the UFMCC in the U.S. and Canada on Friday, March 30, and Saturday, March 31, 1979. The two-day testing period will be monitored by members of the District Review Committee (DRC) in each district. Candidates for the licensed ministry should contact their District Coordinator to find out the two locations in each district where the examinations will be offered.

The cost of the examinations is \$10 per person, which will be used to cover duplicating, postage and grading. Checks or money orders should be made payable to "Samaritan Theological Institute" (STI) and must be received prior to taking the examinations. The Standards Sub-committee has requested that four STI faculty members be the readers for these examinations and grade the examinations pass or fail.

For 1979, two of the proficiency examinations (Church History/Theology and Practical Theology) will be combined, and thus there will be three proficiency examinations this year. Candidates must pass all three examinations before they will be considered by their DRC's for licensing this year. A description of the three examinations follows.

Bible

The Bible examination will be divided into three parts: an objective test on Bible content (closed book); an exegesis of selected scriptural passages (open book); and sermon construction. The Bible content test will include such areas as the books of the Bible, major Biblical figures and events, location of key passages, etc. In the exegesis section, the candidate will be asked to exegete two passages, one from the Old Testament and one from the New Testament. Questions to be considered are: What is the meaning of this passage in terms of context? (author, audience, message of book, place, time, etc). What is the contemporary significance of the meaning of this passage? How could one use it as the basis of a sermon in 1979? The candidate will of course use a Bible and is free to bring any textbooks, handbooks, commentaries, and dictionaries (s)he wishes. An awareness of different theological positions in Biblical interpretations should be shown by one's choice of resources. For 1979, the Old Testament passage to be exegeted will be from the Book of Jeremiah, and the New Testament passage from the Gospel According to John.

In sermon construction, the candidate is expected to use a Bible during the period but no other aids. A number of situations will be provided, and the candidate will be asked to choose two of those situations, choose a Biblical passage(s) as the basis for a sermon for each of these situations, do a brief exegesis of the passage(s), indicate why it helps to illuminate the situation in which one is preaching

and how one will use that passage(s) in the sermon, and then develop a sermon outline for each of the two situations. One of these situational sermon outlines will be detailed with introduction, body and conclusion, and the other may be brief, including only the main points. Examples of situations to choose from are: Maundy Thursday, the funeral of a prominent gay spokesperson in your city who died suddenly of a heart attack and who had not been involved in MCC or any other church, or Samaritan Sunday.

Church History/ Theology/ Practical Theology

The primary concern is that the candidate be able to use, apply and interpret the Christian faith/tradition/heritage in practical ministry situations. Questions will be essay in nature and will cover counseling, teaching, administration and evangelism/outreach. In counseling, the candidate will be asked general questions about their views of counseling, the role of pastor as counselor, the ability to do self-evaluation, how to handle difficult counseling problems, etc. In teaching, the candidate will be given hypothetical situations in which lay persons ask questions about Christian doctrines, sacraments, history, other Christian traditions, the role of clergy, etc. The candidates will then explain in detail how they would respond to such questions. Example questions might be: How can Christ be both divine and human? How did the Christian Church ever come up with that? Does Christianity have anything positive to say about sexuality? What is the MCC understanding of baptism? What is the difference between the Roman Catholic and Protestant understandings of the sacraments?

In administration, the candidates will be asked their views of pastoral roles and responsibilities, how the work of a local church is carried out, working with staff and committees, conflict resolution, etc.

In evangelism/outreach, the candidates will be asked to draw up a model plan of evangelism for a local church.

UFMCC Polity

This will be based upon the current UFMCC By-laws (revised 1977); the book, *The Lord is My Shepherd and He Knows I'm Gay* (the historical portions related to the founding of MCC); and the brochure, "The Universal Fellowship Today." The examination will include objective questions on the By-laws and essay questions on the history and structure of the UFMCC. (A good way to prepare for this UFMCC Polity examination would be to take the STI correspondence course, "UFMCC Polity," but this is not required. The cost of this correspondence course is \$40 per person.)

The Standards Sub-committee which met January 2-5 in St. Louis, Missouri, consists of the Rev. John Gill, chairperson (MCC Ft. Lauderdale, FL); the Rev. Roy Birchard (MCC St. Louis, MO); the Rev. James Glycer (MCC Kansas City, MO). In addition to producing the proficiency examinations, the sub-committee also developed the necessary application forms and instructions for district review committees. It is assumed that this is a starting-point, and in-put based upon experience will be welcomed for future revisions.

According to the Rev. Gill, "The general intent of the new standards, of which the proficiency examinations are a portion, is to provide the Fellowship with trained, competent, professional clergy for our future growth and ministry."



Post Office Box 5570 - Los Angeles, California 90055

April 11, 1978

TO: Laity and Clergy of the UFMCC
FROM: MCAC, Standards Sub-committee
RE: Requirements for the Professional Ministry, UFMCC

Enclosed you will find the Preliminary Working Copy of the proposed Requirements for the Professional Ministry developed by the Ministerial Credentials and Affairs Committee (MCAC), Standards Sub-committee. Please note that this is a working copy only, and not binding in any way.

This report is being sent to the Clerk of each Board of Directors, the members of the Committee on Lay Concerns and each of the professional clergy of our Fellowship. We need the feed-back from both the laity and clergy of the UFMCC.

Clerks and Pastors, please provide the opportunity for the interested members of your congregation to discuss this important document.

District Coordinators, please schedule at least an hour and a half to two hours for a workshop at your Spring District Conference for discussion and comments about these proposed requirements.

DISCUSSION IS NOT THE END OF OUR RESPONSIBILITY! Please forward your questions, comments and/or suggestions to the

MCAC, Standards Sub-committee
c/o The Rev. John Gill
1127 SW 2nd Court
Ft. Lauderdale, FL 33312

We are asking that your response to these proposed requirements be mailed no later than June 12, 1978. If you can mail your material sooner, that's even better. This will allow the necessary time for copying and distribution of material prior to the July meeting of the MCAC.

May God continue to bless and guide you as you love and serve God's people.

The Reverend Troy D. Perry, Founder



Universal Fellowship of Metropolitan Community Churches

PROCEDURES AND REQUIREMENTS FOR THE PROFESSIONAL MINISTRY

September 19, 1977

In the first quarter of 1977, the Board of Elders distributed a packet of procedures and requirements for UFMCC Ministers. At General Conference 1978, it was decided that the by-laws clearly state that credentials requirements are to be determined by the MCAC and not by the Board of Elders. However, the by-laws also state that the Board of Elders is to set the procedures.

The following is a clarification of the current requirements and procedures for requesting credentials in the professional ministry of the UFMCC.

REQUIREMENTS:

Candidates for the licensed ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting these requirements does NOT guarantee that license will be granted.

- 1) Member in good standing of a local MCC for at least one year prior to meeting with the District Review Committee (any exception must be authorized by the Board of Elders.)
- 2) Licensed Exhorter of a local Chartered MCC for at least six months prior to meeting with the District Review Committee (D.R.C.) -OR- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the Fellowship has been made clearly known (in writing) to the local District Coordinator AND the Board of Elders at least six months prior to making application to the D.R.C. for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)
- 3) A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- two years concentrated training in a recognized seminary -OR- four years of active lay or professional ministry in a recognized religious body -OR- an acceptable combination of the preceding three items.
- 4) A written statement, no longer than one typed page, on the candidate's opinions and understanding of Fellowship goals and procedures.
- 5) a 10-20 page paper, double-spaced typewritten, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the designated District Conference. Recognizing the wide range of views within the Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship doctrines as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

6) Two book reports on full-length publications related to spiritual growth, church administration, theology, or similar subjects -AND- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidates for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship, among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denomination must meet all of the above requirements. The decision of the D.R.C. is final.

The license of the Licensed Minister expires automatically after one year, and to continue ministry within the Fellowship, application for RE-LICENSE must be made. The application for re-license is to be accompanied by book reports and a bibliography, as described in Item 6, above.

If a licensed minister is denied re-license, (s)he may appeal that decision to the MCAC (see procedures).

WORLD CHURCH EXTENSION MINISTRY

Recognizing special needs in the areas of World Church Extension, a request for licensure of a candidate serving in an area of World Church Extension that has not been named as a District by the Board of Elders may be processed as follows:

If any Coordinator of Church Extension (after consulting with other Pastors in his/her jurisdiction) recommends the licensing of an individual, the Board of Elders will consider the application, and as needed and qualifications warrant, may license the individual. This license is to be reviewed by the Ministerial Credentials and Affairs Committee at the time of their next meeting.

REQUIREMENTS FOR ORDINATION

Candidates for ordination shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship: (Note--meeting these requirements does NOT guarantee that ordination will be granted.)

- 1) Personal commitment to a Full-time ministry in the Fellowship for the remainder of the candidate's professional life.
- 2) An active Licensed Minister in the Fellowship for at least two years. (NOTE: Ordination should by no means be considered automatic after having served two years as a licensed minister.)
- 3) A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- equivalent experience in the ministry and applicable professional fields -OR- an acceptable combination of the preceding two items.
- 4) A 20-30 page thesis on a subject selected by the candidate and approved by the MCAC (see procedures). The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination.

The candidate for ordination will be evaluated on his/her commitment to the ministry, proven leadership abilities (spiritual and administrative), proven dedication and loyalty to the Fellowship, and personal example of Christian life, among other things.

PROCEDURES:

LICENSING: All applications for license (except for World Church Extension areas -- see above) must be processed first through the local church body in which membership is held, and then must be reviewed by the D.R.C. at the designated District Conference. The D.R.C. may meet only at this designated Conference. In order for a person to be licensed, (s)he must be unanimously approved by the D.R.C. The decision of the D.R.C. is final. The license goes into effect at the July/August meeting of the MCAC, when they receive the reports of the D.R.C., and report the results to the Clerk of the Board of Elders. Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers.

RE-LICENSING: In order to be re-licensed, every licensed minister must process his/her application first through his/her local church body (same as above), and then through the D.R.C. If the decision of the D.R.C. is to re-license, that decision is final. The renewed license will be issued by the Clerk of the Board of Elders after the MCAC receives the report of the D.R.C. and reports it to the Clerk.

If the decision to relicense is not unanimous, or if it is a negative decision, the licensed minister may appeal that decision to the MCAC at their July meeting, either in writing, or in person. The request for appeal must be made in writing to the Chairperson of MCAC at least TWO WEEKS prior to the meeting, or the appeal may not be considered.

The decision of the MCAC is final. (There is NO appeal to the Board of Elders.)

ORDINATION CANDIDACY:

A minister who has been licensed for two years may submit an application for ordination to the D.R.C. If recommended by the D.R.C. the minister will then submit the application, together with the title and proposed outline for the thesis topic, to the Chairperson of the MCAC, requesting an appointment to meet with an MCAC interview team at their next scheduled meeting. If the MCAC approves the thesis topic, the applicant will be considered a candidate for ordination.

The ordination candidate should schedule an appointment with the MCAC during a future meeting to request final approval for ordination. The candidate may be requested to submit additional materials (transcripts, certificates, evaluations, etc.) to update the application during the candidacy period.

THE DISTRICT REVIEW COMMITTEES

The District Review Committees (D.R.C.) for each District will consist of three ministers appointed by the Board of Elders. These persons may not be on the Board of Elders, or voting members of the UFMCC MCAC. Members of the District Review Committees are ex-officio members of the MCAC, with voice but no vote. When possible, the members of the D.R.C. will be ministers who reside in the District and will be ordained ministers. If a licensed minister is appointed, his/her application for Re-License must be reviewed by the UFMCC MCAC, and will not be reviewed by the D.R.C.

June 26

Dear Marge,

Greetings and love from Frank and myself.

I will certainly check with our treasurer to see if a check had ever been issued to cover the last two dozen crosses we did receive. If he hasn't I will certainly see that a check is issued to you soon.

As for the suggested licensing requirement I am having problems with some of them. I am trying to remember the great deal of difficulty I had as an shotes to:

1. Have my license recognized in the N.E.D. from Haurin.
2. The difficulty I had starting to receive an education
3. Financial pains that were felt & still are felt because of education, time and my job.

With all of these in mind I do not favor some of the requirements as presented. Just because I now have my license that does not allow me to vote to make more rigid requirements for the next person coming up in our ranks.

Ex: This testing - it was discussed at great lengths in our Board of Home Missions, on the conference floor, and during small group discussions. Our district is opposed to this. I am opposed UNLESS ALL clergy (Licensed & Ordained currently) are required to take the same test. We have some clergy in this Fellowship who would not be able to pass this test and I feel that if new people are to take the test and advised as to their God qualities we who

are already classified (labeled) as professionals should be told the same thing.

The requirement that an exhorter be a member of m.c.c. for one year before becoming an exhorter is both good and bad. We as a denomination (m.c.c.) would in essence testing the call of an exhorter for a year under no professional means. But at the same time there needs to be a way of evaluating not a persons call but loyalty. The testing of call will come through the trial of education and on the job training.

I'm not pleased with the idea of S.T.F. keeping a list of acceptable schools because one that they recommended to a person is really not job. The school promised to send a degree upon completion of the course. The U.S. Government by law doesn't permit such a thing to take place. A person can certainly receive a diploma by mail but not a degree. So I have problems with STI doing this.

As for proficiency exams again I feel that WE ALL should have to take them.

The paper responding to a question, our district has suggested that be changed to read "How Can One be ... Remember that not all our clergy are gay it would be rather difficult for a non-gay person to write a paper on How can I be ..."

Requirements for re-licensing I have just one question one that is that is where & who is doing this Annual Review Form for licensed ministers. I have never heard of this in my five years with m.c.c. again more paperwork.

Ordination #3 is new and again this should be left up to
the D.R.C. to either approve or reject a person.

Now that I have told you where my head is
at, where is yours?

I must now get busy with some work. Please
forgive the hand written note, but I felt like being
personal about this

All our love
Sally

Metropolitan Community Church
of Pittsburgh

P. O. Box 9045
PITTSBURGH, PA. 15224

FRANK W. SCOTT
CLIFFORD E. TURPIN
PASTORS

Mar. 23, 1978

Greetings & Love,

I thought I had better write to verify with you the cost of the dozen crosses I got from you at conference. I was not sure if you said \$16 or 18. I wanted to send you a check today and realized I was not sure of the cost. Anyway as soon as I have confirmation, a check will be in the mail to you the following day.

Would you also please forward to us about three more dozen of the crosses. It would certainly be appreciated. We have sold all of the ones I got at Ministers Conference.

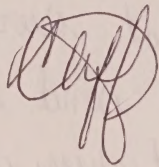
Now to matter that affects you and me. I have challenged the fact if I (or) must reapply for license or if the application for Ordination Candidacy could not and does not serve the same purpose. Our By-Laws do not provide

for a candidacy period or Ordination period.
In effect the candidacy period would serve
the same as a re license period.

Well anyway when I get a reply and know
what is going on I shall advise you likewise.

Please do not forget the crosses.

All my love

A stylized, cursive handwritten signature, possibly reading "Duff".



Post Office Box 5570 - Los Angeles, California 90055

April 10, 1978

PRELIMINARY WORKING COPY
REQUIREMENTS FOR THE PROFESSIONAL MINISTRY - UFMCC
developed by
The Ministerial Credentials and Affairs Committee
Standards Subcommittee

EXHORTERS:

In addition to provisions currently found in Article IV.C.2 a-e of the UFMCC By-laws, the following requirements must be satisfied to attain the position of exhorter:

1. All candidates for exhorter shall have been a member of a local UFMCC church body for a minimum of one year before applying for exhortership.
2. All those applying for the position of exhorter must complete Fellowship approved career and psychological testing (to be developed). Persons currently serving as exhorters are to complete such testing prior to General Conference 1981 or application for licensure, which ever comes first.

LICENSED MINISTERS:

In addition to provisions found in Article IV.A.1 a-c of the UFMCC By-laws, the following requirements must be satisfied to attain the position of licensed minister:

1. Licensed exhorter of a local chartered church for at least one year prior to meeting with the District Review Committee.
2. A minimum of 60 units are required for licensing. These units may be accrued from either of the two areas listed below. No more than four-fifths (48) units can from one area or the other.

The Reverend Troy D. Perry, Founder

April 10, 1978

This ensures that preparation for the ministry includes both academic and experiential areas and is not exclusively drawn from the one or the other.

A. A total of 60 academic units (if quarter units, convert to semester units) from an accepted post-high school institution of higher learning. Transcripts are required. Samaritan Theological Institute shall maintain a roster of accepted schools and shall be empowered to render judgment on the acceptability of work completed in schools not on the roster.

Courses should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least two broad kinds of attainment.

1. The course work should result in the ability to use certain tools of the educated person:

- a. The ability to write and speak clearly and correctly. Composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.
- b. The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others, it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

2. Course work should result in increased understanding of the world in which the individual lives:

- a. The world of humans and their ideas. This includes knowledge of literature, philosophy, and psychology.
- b. The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
- c. The world of human affairs. This is aided by knowledge of history and the social sciences.

(District Review Committees in evaluating candidates must satisfy themselves that regardless of the actual number of academic units completed, candidates are able to fulfill the intent of the areas of educational competence described above.)

B. Experiential equivalency in the Fellowship shall be granted as follows: up to one year of UFMCC service as a deacon, exhorter, member of a board of directors, worship coordinator, innovative ministry, institutional ministry or evangelist -- maximum of 15 units; 1-2 years -- maximum of 25 units; 2-3 years -- maximum of 35 units; 3-4 years -- maximum 45 units; 4 or more years -- maximum of 60 units. All accreditation of practical and experiential units will be authorized by the District Review Committees based upon required application and evaluation forms of the work being submitted for accreditation.

3. All candidates must pass proficiency examinations in the following four areas: 1. Bible; 2. UFMCC Polity; 3. Church History/Theology; and 4. Practical Theology.

4. All candidates shall submit a paper of approximately five typewritten pages in length responding to the question, "How can I be a Christian and a homosexual?"

April 10, 1978

5. A paper at least 20 typewritten pages in length on the candidate's Statement of Christian Faith and Statement of Call to the Christian Ministry. The District Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the designated District Conference. Recognizing the wide range of views within the Christian faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship beliefs as specified in the By-laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

The candidates for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship, among other things. The decision of the District Review Committee is final.

REQUIREMENTS FOR RE-LICENSING:

The license of the licensed minister expires automatically after one year, and to continue ministry within the Fellowship, application for re-license must be made. The application for re-license is to be accompanied by the Annual Review Form for Licensed Ministers.

If a licensed minister is denied re-license, (s)he may appeal that decision to the Ministerial Credentials and Affairs Committee (see procedures).

ORDAINED MINISTERS:

(Ordination Candidacy and Ordination)

A minister who has been licensed for one year may submit an application for ordination to the District Review Committee.

1. All licensed ministers seeking ordination candidacy must have served for a minimum of one year before making application.

2. A minimum of 90 units are required for ordination (120 units beginning in 1983). These units accrue as specified in Section 2.

LICENSED MINISTERS above. No more than four-fifths of the required units can be obtained from either the academic or experiential areas.

3. Attached to the candidate's application for ordination shall be letters of evaluation from each MCC pastor and district (or extension) coordinator or executive person of appropriate Fellowship body that the candidate has served with since licensure.

4. A 30-50 page ordination paper on a subject selected by the candidate and approved by the MCAC (see procedures). The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination. This ordination paper is due two (2) months before the candidate is interviewed, and should be sent to the Chairperson of the Ministerial Credentials and Affairs Committee. Any paper that is not received two months prior to the interview will not be considered.

The candidate for ordination will be evaluated on his/her commitment to the ministry, proven leadership abilities (spiritual and administrative), proven dedication and loyalty to the Fellowship, and personal example of Christian life, among other things.

WORLD CHURCH EXTENSION MINISTRY:

The credentialing requirements for exhorters, licensed ministers, re-licensed and ordained ministers for World Church Extension must be comparable to the requirements outlined in this paper. Recognizing that on a worldwide basis, educational and experiential systems may not be identical, what is required is equivalency. The responsibility rests upon the candidate to show in what way his/her preparation is equivalent to the requirements listed in this paper.

CREDENTIALLING OF CLERGY FROM OTHER DENOMINATIONS:

All clergy from other denominations applying for credentialling in UFMCC must fulfill the above requirements except that: the year(s) exhortership is (are) waived and one year of active membership in a local MCC body is required and shall be given a unit value of up to 15 units for practical experience in meeting the requirements for licensure.

EXCEPTIONS:

Any exceptions to the above requirements will be granted only by the Ministerial Credentials and Affairs Committee.



Post Office Box 5570 - Los Angeles, California 90055

April 11, 1978

TO: Laity and Clergy of the UFMCC
FROM: MCAC, Standards Sub-committee
RE: Requirements for the Professional Ministry, UFMCC

Enclosed you will find the Preliminary Working Copy of the proposed Requirements for the Professional Ministry developed by the Ministerial Credentials and Affairs Committee (MCAC), Standards Sub-committee. Please note that this is a working copy only, and not binding in any way.

This report is being sent to the Clerk of each Board of Directors, the members of the Committee on Lay Concerns and each of the professional clergy of our Fellowship. We need the feed-back from both the laity and clergy of the UFMCC.

Clerks and Pastors, please provide the opportunity for the interested members of your congregation to discuss this important document.

District Coordinators, please schedule at least an hour and a half to two hours for a workshop at your Spring District Conference for discussion and comments about these proposed requirements.

DISCUSSION IS NOT THE END OF OUR RESPONSIBILITY! Please forward your questions, comments and/or suggestions to the

MCAC, Standards Sub-committee
c/o The Rev. John Gill
1127 SW 2nd Court
Ft. Lauderdale, FL 33312

We are asking that your response to these proposed requirements be mailed no later than June 12, 1978. If you can mail your material sooner, that's even better. This will allow the necessary time for copying and distribution of material prior to the July meeting of the MCAC.

May God continue to bless and guide you as you love and serve God's people.

The Reverend Troy D. Perry, Founder



Universal Fellowship of Metropolitan Community Churches

The Reverend Carol S. Cureton, Clerk
P.O. Box 3147
St. Louis, Missouri 63130

- NOTES FROM THE CLERK -

PASTORS AND CLERKS: PLEASE SHARE THESE NOTICES WITH ALL CLERGY ON YOUR STAFF
AND RESIDENT MINISTERS IN YOUR CITY.

MINISTER'S CONFERENCES:

WEST COAST - January 26-29, 1978 - Portland, Oregon

EAST COAST - March 9-12, 1978 - Lake Byrd Lodge, Florida (near Tampa)
(Specific program details will be forth coming.)

WHAT HAPPENED TO THE MINISTER'S PACKETS THIS YEAR?

A good question! You should have received your church report forms already. The Church Services Department is now preparing Minister's/Worship Coordinator's report forms, and will be mailing them soon. New I.D. cards are being printed and will reflect the necessary change in expiration date, pursuant to the procedures for license and ordination.

A XEROXED LICENSE? If you received what appeared to be a xeroxed copy of your license you will be receiving a new one in about six weeks. We ran out of blank certificates at conference, and they too are being re-printed.

BY-LAWS Typed copies of the new by-laws are included in this packet, two copies to each church. Please share these copies with each other until the type-set copies are available. Church Services tells me that they should be ready for printing in about 3 weeks.

REQUIREMENTS FOR THE MINISTRY -- WHAT ARE THEY NOW? Two copies of the current procedures and requirements for license and ordination in the UFMCC are included in this packet. Additional copies, with proper application forms, may be requested from Church Services Department.

PLEASE ORDER FROM THE PROPER SOURCE. Our service and response to your needs can be much improved if you will help us get orders to their proper places. If you need to order, or adjust your order for In Unity, or any books or pamphlets supplied by the Universal Fellowship Press, please address your order to the Publications Department. If you need certificates, I.D. cards, licenses, by-laws, Procedures for License/Ordination, please address your order to the Church Services Department. *If you include your order for supplies in a business or personal letter to one of the Elders, even the Moderator, we can not guarantee delivery.*

QUESTIONS? If you have a question that you think I can answer for you, drop me a note and I will try to get out periodic announcements for your information so that you might be kept up-to-date on happenings.



Universal Fellowship of Metropolitan Community Churches

PROCEDURES AND REQUIREMENTS FOR THE PROFESSIONAL MINISTRY

September 19, 1977

In the first quarter of 1977, the Board of Elders distributed a packet of procedures and requirements for UFMCC Ministers. At General Conference 1978, it was decided that the by-laws clearly state that credentials requirements are to be determined by the MCAC and not by the Board of Elders. However, the by-laws also state that the Board of Elders is to set the procedures.

The following is a clarification of the current requirements and procedures for requesting credentials in the professional ministry of the UFMCC.

REQUIREMENTS:

Candidates for the licensed ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting these requirements does NOT guarantee that license will be granted.

1) Member in good standing of a local MCC for at least one year prior to meeting with the District Review Committee (any exception must be authorized by the Board of Elders.)

2) Licensed Exhorter of a local Chartered MCC for at least six months prior to meeting with the District Review Committee (D.R.C.) -OR- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the Fellowship has been made clearly known (in writing) to the local District Coordinator AND the Board of Elders at least six months prior to making application to the D.R.C. for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)

3) A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- two years concentrated training in a recognized seminary -OR- four years of active lay or professional ministry in a recognized religious body -OR- an acceptable combination of the preceding three items.

4) A written statement, no longer than one typed page, on the candidate's opinions and understanding of Fellowship goals and procedures.

5) a 10-20 page paper, double-spaced typewritten, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the designated District Conference. Recognizing the wide range of views within the Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship doctrines as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

6) Two book reports on full-length publications related to spiritual growth, church administration, theology, or similar subjects -AND- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidates for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship, among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denomination must meet all of the above requirements. The decision of the D.R.C. is final.

The license of the Licensed Minister expires automatically after one year, and to continue ministry within the Fellowship, application for RE-LICENSE must be made. The application for re-license is to be accompanied by book reports and a bibliography, as described in Item 6, above.

If a licensed minister is denied re-license, (s)he may appeal that decision to the MCAC (see procedures).

WORLD CHURCH EXTENSION MINISTRY

Recognizing special needs in the areas of World Church Extension, a request for licensure of a candidate serving in an area of World Church Extension that has not been named as a District by the Board of Elders may be processed as follows:

If any Coordinator of Church Extension (after consulting with other Pastors in his/her jurisdiction) recommends the licensing of an individual, the Board of Elders will consider the application, and as needed and qualifications warrant, may license the individual. This license is to be reviewed by the Ministerial Credentials and Affairs Committee at the time of their next meeting.

REQUIREMENTS FOR ORDINATION

Candidates for ordination shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship: (Note--meeting these requirements does NOT guarantee that ordination will be granted.)

1) Personal commitment to a full-time ministry in the Fellowship for the remainder of the candidate's professional life.

2) An active Licensed Minister in the Fellowship for at least two years. (NOTE: Ordination should by no means be considered automatic after having served two years as a licensed minister.)

3) A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses)
-OR- equivalent experience in the ministry and applicable professional fields
-OR- an acceptable combination of the preceding two items.

4) A 20-30 page thesis on a subject selected by the candidate and approved by the MCAC (see procedures). The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination.

The candidate for ordination will be evaluated on his/her commitment to the ministry, proven leadership abilities (spiritual and administrative), proven dedication and loyalty to the Fellowship, and personal example of Christian life, among other things.

PROCEDURES:

LICENSING: All applications for license (except for World Church Extension areas -- see above) must be processed first through the local church body in which membership is held, and then must be reviewed by the D.R.C. at the designated District Conference. The D.R.C. may meet only at this designated Conference. In order for a person to be licensed, (s)he must be unanimously approved by the D.R.C. The decision of the D.R.C. is final. The license goes into effect at the July/August meeting of the MCAC, when they receive the reports of the D.R.C., and report the results to the Clerk of the Board of Elders. Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers.

RE-LICENSING: In order to be re-licensed, every licensed minister must process his/her application first through his/her local church body (same as above), and then through the D.R.C. If the decision of the D.R.C. is to re-license, that decision is final. The renewed license will be issued by the Clerk of the Board of Elders after the MCAC receives the report of the D.R.C. and reports it to the Clerk.

If the decision to relicense is not unanimous, or if it is a negative decision, the licensed minister may appeal that decision to the MCAC at their July meeting, either in writing, or in person. The request for appeal must be made in writing to the Chairperson of MCAC at least TWO WEEKS prior to the meeting, or the appeal may not be considered.

The decision of the MCAC is final. (There is NO appeal to the Board of Elders.)

ORDINATION CANDIDACY:

A minister who has been licensed for two years may submit an application for ordination to the D.R.C. If recommended by the D.R.C. the minister will then submit the application, together with the title and proposed outline for the thesis topic, to the Chairperson of the MCAC, requesting an appointment to meet with an MCAC interview team at their next scheduled meeting. If the MCAC approves the thesis topic, the applicant will be considered a candidate for ordination.

The ordination candidate should schedule an appointment with the MCAC during a future meeting to request final approval for ordination. The candidate may be requested to submit additional materials (transcripts, certificates, evaluations, etc.) to update the application during the candidacy period.

THE DISTRICT REVIEW COMMITTEES

The District Review Committees (D.R.C.) for each District will consist of three ministers appointed by the Board of Elders. These persons may not be on the Board of Elders, or voting members of the UFMCC MCAC. Members of the District Review Committees are ex-officio members of the MCAC, with voice but no vote. When possible, the members of the D.R.C. will be ministers who reside in the District and will be ordained ministers. If a licensed minister is appointed, his/her application for Re-License must be reviewed by the UFMCC MCAC, and will not be reviewed by the D.R.C.



APPLICATION FOR LICENSE AS A MINISTER

DATE: _____, 197__

NAME: _____ TELEPHONE: _____

ADDRESS: _____

ZIP: _____

1. Indicate the local MCC congregation (Chartered Church) in which you hold official membership:

MCC-_____ For how long? _____

2. Indicate the positions or offices held and committees or activities in which you have participated in MCC:

_____ Dates: _____

_____ Dates: _____

_____ Dates: _____

3. List below all schools attended

EDUCATION	Name and Location of School	No. of Years Attended	Course of Study		Did you Graduate?	Date of Leaving	
			General	Special		Mo.	Yr.
Grammar School							
High School							
Night School							
Correspondence Sch.							
College or University							

4. Provide below your Employment Record for the past 5 years
(List last employer first)

Employers Name and Address	Kind of Work	Weekly Wage	Started	Left	Reason

5. What was your religious or church affiliation prior to your membership in MCC? _____

For how many years? _____

If you have discontinued that association, when did you do so? _____

Why? _____

6. In your previous church affiliation, were you engaged in any type of Christian ministry, service or activity? _____ If so, what? _____

7. Do you now hold any position or credentials with any other religious denomination or body? _____ If so, Position: _____

Name of body: _____

8. If Item 7, above, is "Yes", would you be willing to disassociate yourself from that denomination or body upon being licensed as a minister in UFMCC? _____ If not, why not? _____

9. Cite the circumstances or situations confirming and supporting your decision to dedicate your life to the professional Christian ministry in UFMCC. _____

10. Do you believe your commitment to include a full-time ministry? _____ If not, then to what extent? _____

11. What talents do you feel you can offer to further the goals of the UFMCC ministry? _____

12. Have you studied the By-Laws of UFMCC? _____

13. Are you in agreement with the statement of faith adopted by the General Conference of UFMCC as stated in the Fellowship By-Laws? _____

14. Would you teach/preach any additional scriptural truth as a doctrine of UFMCC and/or require its acceptance before receiving an individual into membership of the Church or to administer the Sacraments and Rites of the Church to an individual? _____
(If "Yes", explain briefly on the back of this sheet or on another sheet of paper attached to this application.)

15. Explain briefly your understanding of the Sacraments and their observance in the local Church. _____

16. Do you endeavor at each appropriate opportunity to testify of the Christ and to regularly devote time to Bible study, prayer & meditation? _____

others in all aspects of Christian living?_____

18. Do you support efforts in the area of social justice (especially with reference to obtaining human rights for gay people) that are pursued within the framework of our Fellowship By-Laws and the traditions of non-violence?_____
19. Do you tithe to your local MCC congregation?_____
20. Are you prepared to move to another geographical location, if needed, in order to serve in the ministry of UFMCC?_____
- If not, why?_____
21. Will you endeavor to support the international programs and decisions of the UFMCC as adopted and authorized by the General Conferences and implemented by its elected representatives?_____

I affirm that the above statements are true. I have read and understand the "Requirements for Professional Ministers" (UFMCC Form 75001).

Signed:_____

TRANSCRIPTS OF COLLEGE CREDITS MUST BE PROVIDED. ATTACH ANY ADDITIONAL INFORMATION THAT WILL SUPPORT YOUR QUALIFICATIONS AS A UFMCC MINISTER (SUCH AS REPRODUCTIONS OF DEGREES, CERTIFICATES, LICENSES, ETC). SUBMIT THIS APPLICATION TO THE PASTOR OF YOUR LOCAL CHARTERED MCC.

DO NOT RETURN TO APPLICANT**CONFIDENTIAL**MAKE NO PROMISES TO APPLICANT

LOCAL CHURCH ACTION:

PASTOR RECOMMENDATION: ()YES ()NO Signed:_____

BOARD OF DIRECTORS: With a full board of _____ persons, a total of _____ have voted to recommend this request for license.

Date:_____ Signed:_____, Church Clerk

FORWARD APPLICATION & ATTACHMENTS TO LOCAL DISTRICT COORDINATOR

DISTRICT ACTION: (Note: All material must be in the UFMCC office no later than June 15th)

DISTRICT COORDINATOR RECOMMENDATION: ()YES ()NO

DISTRICT CREDENTIALS REVIEW COMMITTEE (Consisting of District Coordinator as chairperson, all senior pastors of Chartered Churches, and all Ordained Ministers residing in the district): With a full committee of _____ UFMCC ministers, a total of _____ have voted to recommend the granting of a UFMCC license as requested.

Date:_____ Signed:_____, District Coordinator

NOTIFY CANDIDATE THAT HE/SHE (HAS)(HAS NOT) BEEN RECOMMENDED TO BE LICENSED BY UFMCC. IF NOT RECOMMENDED, GIVE SPECIFIC REASONS AND SUGGESTIONS FOR FURTHER PREPARATION. FORWARD APPLICATION AND ATTACHMENTS TO THE MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE AT THE EXECUTIVE OFFICES OF UFMCC. IF THE ANSWER TO ITEM 7 IS "YES", SEND APPLICATION TO BOARD OF ELDERS.

UFMCC ACTION: ()LICENSE GRANTED ()LICENSE NOT GRANTED

Date:_____ Signed:_____

RETURN APPLICATION AND ATTACHMENTS TO UFMCC FILES IN EXECUTIVE OFFICES.



Universal Fellowship of Metropolitan Community Churches

REQUIREMENTS FOR PROFESSIONAL MINISTERS

The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry; the Licensed Minister and the Ordained Minister. The Licensed Minister is not a student minister but should be prepared and ready to assume any level of ministerial functions in a local Church. The Ordained Minister is one who has demonstrated high qualities over an extended period of time in the Fellowship and is recognized as having a lifetime commitment to the ministry within the Fellowship.

All candidates for the Licensed and Ordained Ministry of the UFMCC shall be well versed in the By-Laws of UFMCC and the methods and procedures of the Fellowship. They shall have demonstrated loyalty to the Fellowship and its goals and shall be recognized as examples of Christian life. All candidates for license, re-license, or ordination are responsible for providing sufficient copies of all material to the District Credentials Review Committee and/or the Fellowship Ministerial Credentials and Affairs Committee, as appropriate, at the expense of the candidate. No application will be considered unless all requirements are met. Written material to fulfill requirements for license or ordination must be compiled and composed by the candidate; however, the candidate may have aid in typing (as written) and/or assembly of material. The qualifications, requirements, duties and discipline of the professional ministers within UFMCC are given in Article IV.A of the By-Laws.

LICENSED MINISTERS: Candidates for the Licensed Ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting of these requirements does not guarantee that license will be granted.

1. Member in good standing of a local MCC for at least one year (any exception must be authorized by the Board of Elders).
2. Licensed Exhorter of a local Chartered Church for at least six months -- OR -- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the UFMCC has been made clearly known (in writing) to the local District Coordinator and the Board of Elders at least six months prior to making application for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)
3. A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -- OR -- Two years concentrated training in a recognized seminary -- OR -- Four years of active lay or professional ministry in a recognized religious body -- OR -- An acceptable combination of the preceding three items.
4. A written statement, no longer than one typed page, on the candidate's opinions and understanding of UFMCC goals and procedures.
5. A 10-20 page dissertation, typewritten and double-spaced, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Credentials Review Committee will read the dissertation and be prepared to discuss it with the candidate at the formal review during the District Conference preceding the General Conference of UFMCC. Recognizing the wide range of views within the

Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, UFMCC doctrine as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

6. Two book reports on full-length publications related to spiritual growth, church administration, theology, or similar subjects -- AND -- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidate for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the UFMCC; among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denomination must meet all of the above requirements.

The license of the Licensed Minister expires automatically after one year and, to continue ministry within UFMCC, application for RE-LICENSE must be made. The application for re-license is to be accompanied by book reports and a bibliography, as described in Item 6 above.

ORDAINED MINISTERS: Candidates for ordination in UFMCC shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting of these requirements does not guarantee that ordination will be granted.

1. An active Licensed Minister in UFMCC for at least one year, having then met all the requirements of the Licensed Ministry. (NOTE: Ordination should by no means be considered automatic after having served one year as a Licensed Minister.)
2. Personal commitment to be a full-time Minister in UFMCC for the remainder of the candidate's professional life.
3. A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -- OR -- Equivalent experience in the ministry and applicable professional fields -- OR -- An acceptable combination of the preceding two items.
4. A 20-30 page dissertation on a subject selected by the candidate and approved by the Board of Elders. The material is to be typewritten (double-spaced) and the original copy suitably bound for retention in the library of the Samaritan Bible School. The bound copy and four additional copies are to be in the Executive Offices of the UFMCC no later than June 15th of the year ordination is requested.

The candidates for ordination will be evaluated on their commitment to the ministry, their proven leadership abilities (spiritual and administrative), their proven dedication and loyalty to UFMCC, and their example of Christian life; among other things.

Of those ministers re-applying for licensure, the District Credentials Review Committee may deem certain candidates to be ready for ordination rather than re-license. In such a case, during interview at District Conference, the candidate should be advised of this opinion. If the candidate so chooses, an application for ordination may then be attached to the application for re-license and then processed through the local MCC and the District Coordinator. The local Church must have opportunity to evaluate an ordination application which replaces an application for re-license. The individual must apply for ordination, since it requires a personal commitment.



ALPHA AND OMEGA
METROPOLITAN COMMUNITY CHURCH OF BROOKLYN
50 Monroe Place, Brooklyn, NY 11201 • (212) 834-9186

• Rev. Dee Jackson, Interim Pastor

April 22, 1977

Rev. Jay Deacon
P.O. Box 514
Hartford, Connecticut 06101

Dear Jay,

My good friend, how are you? It seems like such a long time since we have talked. It seems like eons of time since my last letter to you, of resignation from the New York church. What traumatic times those were for me! And how I remember your kind comfort given to me last fall.

Now, I shall beseech upon your good graces once again, to write on a matter of special concern to me. Since I have such a high respect for you, I feel it is to you most wisely that I can direct these thoughts.

As you know, I am sure, Marge Ragana from Boston MCC will be coming before the District Ministerial Credentials Committee next month, applying for licensing. And I have heard already that there are political maneuvers, of one kind or another and on the pastoral level, to keep her from being licensed once again.

First, then, may this letter be an expression to you of the very high regard which I have for Marge. During my year at MCC New York, there was no one more than she who encouraged me spiritually, who prayed with me and counseled me, and who inspired me through her teaching. I feel she carried on a very special ministry for a number of us while in New York.

Second, I have been told there is some concern regarding the Mother Eagle article which criticized the New York church for "sexist language" and which has been attributed to Marge. (Jean has said she wrote it all on her own, and she certainly is articulate and bright enough to write in her own right.) Well, my good friend, as you know, there are many difficult issues which we have to face in MCC, which affect all of us and on which probably all of us will need to grow and give some. But I care deeply about the needs and hurts of the feminists in MCC, as well as all of our minorities. I also feel it is important to allow for open discussion of these issues, for all of us to be intelligent, educated and learning people. The New York church has recently written an article criticizing



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Alpha and Omega, but this does not bother me at all. Often we as individuals and churches can learn a great deal, if we can accept criticism humbly and thoughtfully.

Third, I do ask that you do everything possible to assure that the evaluation of Marge is handled in the fairest and most open way possible. At least, if for some reason, she is again turned down, I would like to ask that reasons may be given to those of us who think so highly and dearly of her as a spiritual leader in MCC.

However, I look forward to the day when she is licensed and ordained in our Fellowship.

I do send with this note, I am sure you know, my fondest affections; and hope that during the conference in May in Brooklyn, we shall have some time to chat.

With best regards,

Bruce

Bruce Gerig
Editor, A/O Vision

July 3, 1978

Rev. Cliff Turpin
MCC-Pittsburgh
P.O. Box 9045
Pittsburgh, Pa. 15224

Dear Cliff:

Thanks for your letter on the licensing requirements. Let me take them point by point for you, and see if I can spell out where I agree and where I disagree formally.

1. Exhorter Candidates: I agree that exhorter candidates should be members of a local church for at least a year. Many exhorter candidates have very little knowledge of M.C.C. when they suddenly are taken with the idea of entering the ministry. A one-year membership in M.C.C. would permit the local church to know them, know their capabilities, and know their potential for ministry. It also might limit the number of people who apply for ministry, become licensed, foul up, and are dropped from ministry after their first year.

However, I would also require that ministers from other denominations applying for M.C.C. ministry also spend at least one year as members of a local M.C.C. -- active members, not closeted ones -- so that they, too, know what they are getting into, understand M.C.C. and can deal with being out front. Many of them are just "coming out" either in their own lives or in public and have many, many hassles going in their own lives which make them non-functional or even hazardous to the local church should they become its pastor as some have in this district. Obviously, not all foul up -- but enough do and need to have a full year with M.C.C. to counterbalance this.

2. Career and Psychological Testing: What are they testing for? Ministry is an answer to a call from the Holy Spirit. How can you test for that? You can test potential ability to minister, and you might be able to test for psychological soundness, but there is a lot more to being a minister than being psychologically sound and a decent administrator. I do not see that testing will discover those with a gift of preaching, a gift of listening, and a gift of discernment. Testing might decrease the number of people who are totally unsuited to the ministry -- on the other hand this is often a ministry no sane person would apply for -- who in his/her right mind wants to apply for a profession in which you are guaranteed underpayment, long hours, early morning telephone calls,

July 3, 1978

Rev. Cliff Turpin
MCC-Pittsburgh
P.O. Box 9015
Pittsburgh, Pa. 15224

Dear Cliff:

Thanks for your letter on the licensing requirements. Let me raise them point by point for you, and see if I can spell out where I agree and where I disagree formally.

1. Explorer Candidates: I agree that explorer candidates should be members of a local church for at least a year. Many explorers candidates have very little knowledge of M.C.C. when they suddenly are taken with the idea of entering the ministry. A one-year membership in M.C.C. would permit the local church to know them, know their capabilities, and know their potential for ministry. It also might limit the number of people who apply for ministry, become licensed, found up, and are dropped from ministry after their first year.

However, I would also require that ministers from other denominations applying for M.C.C. ministry also spend at least one year as members of a local M.C.C. -- active members, not closeted ones -- so that they, too, know what they are getting into, understand M.C.C. and can deal with being out front. Many of them are just "coming out" either in their own lives or in public and have many, many hassles going in their own lives which make them non-functional or even hazardous to the local church should they become its pastor as some have in this district. Obviously, not all found up -- but enough do and need to have a full year with M.C.C. to counterbalance this.

2. Career and Psychological Testing: What are they testing for? Ministry is an answer to a call from the Holy Spirit. How can you test for that? You can test potential ability to minister, and you might be able to test for psychological soundness, but there is a lot more to being a minister than being psychologically sound and a decent administrator. I do not see that testing will discover those with a gift of preaching, a gift of listening, and a gift of discernment. Testing might decrease the number of people who are totally unsuited to the ministry -- on the other hand this is often a ministry no sane person would apply for -- who in his/her right mind wants to apply for a profession in which you are guaranteed underpayment, long hours, early morning telephone calls,

the possibility of moving every year or two years, the privilege of camping out on Federal building steps for a week, and the ability preach, teach, lead parades, become a nationally-known gay activist, dodge rocks and eggs, walk a tightrope between being an object of derision and a "holy man", and maybe not know where your next meal is coming from!!! How in hell can they test for that?? And even expect that the test is going to tell who is going to be potentially good at it and who is not. If the person is truly sane they will run like a bandit away from here and not look back! It takes "fools for God", as Paul put it, to even want to do it. I'm not sure that's testable.

B. Who is going to develop these tests? Some half-baked kid at a university? Straights? Grey-flannel suited university professors? The mainline denominations? Men?

I would much rather hold with observation of the person in action. That's what the two-year period as a licensed minister should be telling us, and it's working, in that many people are licensed for a year, wash out, and are not relicensed. It works. We find the people who are unsuitable.

I am guaranteed that any intelligent person can take a test in such a way as to be able to give the tester what they want to hear. I have taken enough projective and aptitude tests to know what to answer and what not to answer. So far I have tested in the 98th and 99th percentile on the Graduate Record Exam and the National Teacher's Exam. Convince me that I could not do the same on a National Preacher's Exam!!! Gay people are slick! We have to be to survive, and if we have survived long enough, we get slick enough to fool anybody.

Testing is malarkey. Besides, there are legal cases coming up now where people are proving that it is an invasion of privacy to give projective tests for professional qualification. I am not sure that we have that right, and as Christians we are discounting the work of the Holy Spirit, which might take someone who is totally unsuited and do a wonderful work with that person. Look at what God did with Moses, and David, and Paul.

Licensed Ministers 1. I agree that a licensed minister should have been either an exhorter of a local church or worship coordinator of a study group or mission for at least a year.

2. I agree with the idea that at least 2 years of college or its equivalent should be required. However, I believe that this depends upon the age and experience of the person. I would accept equivalency testing and/or credit for life experience. (College Without Walls, Campus-Free College, Empire State College, etc. can all evaluate this, and I think we need to accept this kind of evaluation. Gay people have been and are discriminated against in college admissions in many places, and many older gays have lived through this and it has taken its toll. Their educations have been interrupted and they cannot just go back and start over at 35-40-50 years of age. Others have been content to be closeted. Are we to reward those who have been in the closet and punish those who have not?)

I feel that any accredited school should be acceptable. Jay Deacon would not accept Lancaster Bible College, yet it was a degree-granting institution. Who is to say whose degree is valid and whose isn't? I would not permit simply mail-order diplomates (Universal Life Fellowship types, etc.), but any legitimate school, i.e. university, college,

the possibility of moving every year or two years, the privilege of camping out on Federal building steps for a week, and the ability to teach, lead parades, become a nationally-known gay activist, dodge rocks and eggs, walk a tightrope between being an object of derision and a "holy man" and maybe not know where your next meal is coming from!! Now in hell can they test for that? And even expect that the test is going to tell who is going to be potentially good at it and who is not. If the person is truly sane they will run like a bandit away from here and not look back! It takes "fools for God", as Paul put it, to even want to do it. I'm not sure that's testable.

B. Who is going to develop these tests? Some half-baked kid at a university? Streetwise? Grey-finned suited university professors? The machine gunmen? Men?

I would much rather hold with observation of the person in action. That's what the two-year period as a licensed minister should be telling us, and it's working, in that many people are licensed for a year, wash out, and are not relicensed. It works. We find the people who are unsuitable.

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seminary, Bible college (if they grant certificates, licenses, or degrees), correspondence program (if its quality is standard), or equivalency testing program should be acceptable. Those in a particular locality would be aware of the quality of the program and be able to judge. For example, the Institute for Theology at New York cannot grant degrees. Yet, it is one of the ways in which Episcopal priests are educated. It is allied with the Cathedral of St. John the Divine and provides an educational program of excellence, with instructors from General Theological Seminary primarily. General does not accept women, the Institute does. Many women began their education for the Episcopal priesthood at the Institute and then transferred to other schools, with credit given for their education at the Institute. Would we do less?

We would need to obtain a catalogue from every school in the U.S. and evaluate its courses -- and I'm damned if I don't think that many of our elitist seminaries do a worse job of preparing people for the ministry than some of our local Bible colleges, who at least are in touch with real people and their needs. I am not for elitism and acceptance purely on a basis of credentials. I know many, many "paper tigers" who are lousy preachers, indifferent ministers, and not very nice people. We can do better.

I agree that our ministers need to read, write, and speak well. Both written and oral productions need to be considered.

I think that courses in logic are great for those who dig that sort of thing. I hate it and it would be worse than a beating for me to take a course in it. However, I do agree with the rest of that paragraph.

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I agree with Point B. in toto.

Point 3 on Page 3 I helped to enumerate. I would want all M.C.C. ministers, "paper tigers" or not to take them. Some of our graduates of liberal seminaries don't know yet what's in the Bible and don't care! I don't expect Bibliolatry of us, but I do expect basic knowledge of the fundamentals of biblical knowledge. Same for polity, church history, basic theology, and applied theology (i.e. Christian ethics.)

Point 4 is hogwash. "How can ONE be a Christian and a homosexual," yes. Some of our ministers are not gay -- some are bisexual -- some are asexual, and I've met some who are anti-sexual. I'd like to see one from every minister in the Fellowship, present ones included.

Point 5 is a necessity -- provided someone reads it! District review committees need to be larger than 3 persons, however.

Relicensing is O.K. as written.

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to be more than just one participation per week sitting in a pew. It is difficult to transfer a ministry to 45 old ladies of both sexes in the West Podunk Methodist Church to an M.C.C. ministry of 40 cantankerous dykes and faggots, all of whom are from different denominations, have not been to church for 15 years, want the church to be what it was when they were 10 years old, and don't understand our polity at all -- even if they've had it explained 19 times. A solid hazing period as an exhorter (which is what it is in most churches) is just as valuable for them as it is for any exhorter.

Exceptions are the rule by which we live and ought to. Everything needs to be done to see that the right people -- God-chosen ones, hopefully, get in and that the ones who are not going to make it are gently but firmly eased out.

All things needsto be done decently and in order -- but not so orderly that the inspiration of the Holy Spirit gets forgotten in our quest for decency (i.e. like the mainline churches). The mainline churches are moribund in many areas, and we will just curl up and die right along with them if we try too hard to be like them. The lively church may well require more than just proper educational preparation -- and I think M.C.C. may well teach other churches a thing or two.

John A.T. Robinson in Christian Freedom in a Permissive Society speaks to a whole new kind of minister -- one who is trained to make his/her living in some field outside the church and who ministers in addition to earning a living elsewhere. He is convinced that a theological education is as adaptable as the dinosaur was, and that other forms of education may well be a better base for ministry. I agree with this, and feel that many of our people need to be educated differently than the mainline churches, since our ministry is totally different -- we may need to be more like the French worker priests, earning our livings among the people we minister to. There will be M.C.C.'s in many towns which will never be able to support a full-time minister. Must they always be served by exhorters or students, or can there be a whole new style of ministry devised.

I would hope we would think about it, study it, and develop some new forms.

You have my thinking. I hope it is valuable for your own. I enjoyed your letter. I am enclosing my correspondence with Stan Harris on this topic. And I am sending copies of this letter to Ed. Hougen and to John Gill.

I look forward to seeing you and Frank again some time. I miss you both.

Love, in Christ,

Marge

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REQUIREMENTS FOR PROFESSIONAL MINISTERS

The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry; the Licensed Minister and the Ordained Minister. The Licensed Minister is not a student minister but should be prepared and ready to assume any level of ministerial functions in a local Church. The Ordained Minister is one who has demonstrated high qualities over an extended period of time in the Fellowship and is recognized as having a lifetime commitment to the ministry within the Fellowship.

All candidates for the Licensed and Ordained Ministry of the UFMCC shall be well versed in the By-Laws of UFMCC and the methods and procedures of the Fellowship. They shall have demonstrated loyalty to the Fellowship and its goals and shall be recognized as examples of Christian life. All candidates for license, re-license, or ordination are responsible for providing sufficient copies of all material to the District Credentials Review Committee and/or the Fellowship Ministerial Credentials and Affairs Committee, as appropriate, at the expense of the candidate. No application will be considered unless all requirements are met. Written material to fulfill requirements for license or ordination must be compiled and composed by the candidate; however, the candidate may have aid in typing (as written) and/or assembly of material. The qualifications, requirements, duties and discipline of the professional ministers within UFMCC are given in Article IV.A of the By-Laws.

LICENSED MINISTERS: Candidates for the Licensed Ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting of these requirements does not guarantee that license will be granted.

1. Member in good standing of a local MCC for at least one year (any exception must be authorized by the Board of Elders).
2. Licensed Exhorter of a local Chartered Church for at least six months -- OR -- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the UFMCC has been made clearly known (in writing) to the local District Coordinator and the Board of Elders at least six months prior to making application for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)
3. A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -- OR -- Two years concentrated training in a recognized seminary -- OR -- Four years of active lay or professional ministry in a recognized religious body -- OR -- An acceptable combination of the preceding three items.
4. A written statement, no longer than one typed page, on the candidate's opinions and understanding of UFMCC goals and procedures.
5. A 10-20 page dissertation, typewritten and double-spaced, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Credentials Review Committee will read the dissertation and be prepared to discuss it with the candidate at the formal review during the District Conference preceding the General Conference of UFMCC. Recognizing the wide range of views within the

Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, UFMCC doctrine as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

6. Two book reports on full-length publications related to spiritual growth, church administration, theology, or similar subjects -- AND -- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidate for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the UFMCC; among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denomination must meet all of the above requirements.

The license of the Licensed Minister expires automatically after one year and, to continue ministry within UFMCC, application for RE-LICENSE must be made. The application for re-license is to be accompanied by book reports and a bibliography, as described in Item 6 above.

ORDAINED MINISTERS: Candidates for ordination in UFMCC shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting of these requirements does not guarantee that ordination will be granted.

1. An active Licensed Minister in UFMCC for at least one year, having then met all the requirements of the Licensed Ministry. (NOTE: Ordination should by no means be considered automatic after having served one year as a Licensed Minister.)
2. Personal commitment to be a full-time Minister in UFMCC for the remainder of the candidate's professional life.
3. A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -- OR -- Equivalent experience in the ministry and applicable professional fields -- OR -- An acceptable combination of the preceding two items.
4. A 20-30 page dissertation on a subject selected by the candidate and approved by the Board of Elders. The material is to be typewritten (double-spaced) and the original copy suitably bound for retention in the library of the Samaritan Bible School. The bound copy and four additional copies are to be in the Executive Offices of the UFMCC no later than June 15th of the year ordination is requested.

The candidates for ordination will be evaluated on their commitment to the ministry, their proven leadership abilities (spiritual and administrative), their proven dedication and loyalty to UFMCC, and their example of Christian life; among other things.

Of those ministers re-applying for licensure, the District Credentials Review Committee may deem certain candidates to be ready for ordination rather than re-license. In such a case, during interview at District Conference, the candidate should be advised of this opinion. If the candidate so chooses, an application for ordination may then be attached to the application for re-license and then processed through the local MCC and the District Coordinator. The local Church must have opportunity to evaluate an ordination application which replaces an application for re-license. The individual must apply for ordination, since it requires a personal commitment.



Universal Fellowship of Metropolitan Community Churches

REQUIREMENTS FOR PROFESSIONAL MINISTERS

The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian ministry: the Licensed Minister and the Ordained Minister. The Licensed Minister is not an apprentice minister but should be prepared and ready to assume any level of ministerial functions in a local church. The Ordained Minister is one who has demonstrated high qualities over an extended period of time in the Fellowship and is recognized as having a lifetime commitment to the ministry within the Fellowship. "A lifetime commitment" is defined as a final, total, personal decision and commitment to devote one's principal efforts to the ministry of Jesus Christ within the Universal Fellowship of Metropolitan Community Churches as defined by the General Conference and the Fellowship By-Laws. It is understood that Ordained Ministers will usually devote their full time as a vocation, to the ministry.

All candidates for the Licensed and Ordained Ministry of the Fellowship shall be well versed in the By-Laws of the Fellowship and the methods and procedures of the Fellowship. They shall have demonstrated loyalty to the Fellowship and its goals and shall be recognized as examples of Christian life. All candidates for license, re-license, or ordination are responsible for providing copies of all material to the District Credentials Review Committee (or the Fellowship Ministerial Credentials and Affairs Committee, as appropriate) at the expense of the candidate. NO APPLICATION WILL BE CONSIDERED UNLESS ALL REQUIREMENTS ARE MET. Written material to fulfill requirements for license or ordination must be compiled and composed by the candidate; however, the candidate may have aid in typing (as written) and/or assembly of material. The qualifications, requirements, duties and discipline of the professional ministers within the Fellowship are given in Article IV.A of the By-Laws.

FOR THOSE INTENDING TO APPLY FOR LICENSING IN 1977: Candidates for the licensed ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting these requirements does NOT guarantee that license will be granted.

1) Member in good standing of a local MCC for at least one year (any exception must be authorized by the Board of Elders.)

2) Licensed Exhorter of a local Chartered MCC for at least six months -OR- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the Fellowship has been made clearly known (in writing) to the local District Coordinator AND the Board of Elders at least six months prior to making application for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)

3) A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- two years concentrated training in a recognized seminary -OR- four years of active lay or professional ministry in a recognized religious body -OR- an acceptable combination of the preceding three items.

4) A written statement, no longer than one typed page, on the candidate's opinions and understanding of Fellowship goals and procedures.

5) A 10-20 page paper, double-spaced typewritten, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Credentials Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the District Conference preceding the General Conference of the Fellowship. Recognizing the wide range of views within the Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship doctrines as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

6) Two book reports on full-length publications related to spiritual growth, church administration, theology, or similar subjects -AND- a bibliography of books read within the past year with the candidate prepared to discuss these books.

The candidates for licensing will be evaluated on their involvement in their local MCC, their maturity, their reliability in service, their consistency in purpose, their training and experience, and their loyalty to the Fellowship; among other things. Ministers working within the framework of the Fellowship must have abilities and qualities that will

permit them to properly represent the Fellowship; therefore, candidates who have credentials from another denomination must meet all of the above requirements.

The license of the Licensed Minister expires automatically after one year and, to continue ministry within the Fellowship, application for RELICENSE must be made. The application for re-license is to be accompanied by book reports and a bibliography, as described in Item 6, above.

FOR THOSE INTENDING TO APPLY FOR LICENSING IN 1978 AND LATER:

Those applying for licensing are required to meet previous requirements (1, 2, 4, 5 and 6 above) in addition to the following:

1) All licensing will be handled by the District Credentials Review Committee (except where otherwise specified); appeals on relicensing will be handled by the Fellowship Credentials Committee (except where otherwise specified. See attached on Specialized Ministry).

2) All requirements will remain the same except Item 3 above, which will read:

(a) That a minimum of 60 semester hours or its' equivalent in quarter hours (two academic years) be required from all persons requesting licensure.

(b) That these 60 semester hours be accumulated in the following areas of study:

Communications

English Composition (2 courses)
Oral Interpretation (1 course)
(Equivalent)

Social Science

World History (2 courses)
American History (1 course)
(Equivalent)

Behavioral Science

Sociology (1 course)
Psychology (2 courses)

Business

Business Administration (1 course)
(Church Administration)

Christian Studies

New Testament Surveys (2 courses)
Old Testament Surveys (2 courses)
Church History (2 courses)
UFMCC Polity (1 course)

And three (3) elective courses chosen with administrative or advisory consultation with the candidate's Pastor or with the appropriate Fellowship body.

Any exception will require a waiver from the Board of Elders.

Rationale:

The licensed minister of the UFMCC finds himself/herself confronted with two unique environments (gestalts), each of which demands a training and a wisdom far beyond that of most vocations, secular and religious. The first and immediate environment (gestalt) is the individual congregation. In this primary gestalt, unique personality development and unique sexual orientation and affection combine to produce atypical counseling and preaching situations. Biblical exegesis and studies must not only include historical modes of study but also include emphasis on certain passages which must always be scrutinized under new sociological, psychological, and theological evidence. The second gestalt with which the UFMCC minister must function successfully is the predominately heterosexual environment surrounding the often exclusively homosexual congregation (s)he serves. Few ministers are called into the public eye as much as the minister of UFMCC; few ministers are called to adjust to overt publicity as the minister of UFMCC; few ministers will suffer the constant scrutiny of the community-at-large as the minister of UFMCC: thus, the speaking skills, the psychological perceptivity, the sociological acuity, the quantitative verbal skills, all come to fore constantly in the daily ministering of the UFMCC minister. For example, local radio and television commentaries, universities and community colleges, parent groups, community clubs, newspaper columns, often call on the UFMCC minister to speak and to debate with other clergy concerning church-related matters, the homosexual orientation, and other topics.

3) Required Examinations for those applying for licensing in 1978 and later will include two (2) exams administered by the Fellowship. The examinations will be prepared by Samaritan Theological Institute by the Fall of 1977 and will be approved by the sub-committee on Standards of the Ministerial Credentials and Affairs Committee and by the Board of Elders. The two exams will cover:

(a) Biblical Knowledge

(b) M.C.C. Polity

(Procedures and details regarding the administration of these tests will be forthcoming.)

If a candidate for licensing fails the Biblical Knowledge examination, they will be required to take and pass the Samaritan Theological Institute course, "Introduction to the Bible" before being allowed to take the examination again. The examination must be passed in order to be licensed.

If the examination on UFMCC Polity is failed, the candidate will be required to take and pass the Samaritan Theological Institute course on "MCC Polity" before being allowed to take the examination again. (Both courses will be available in correspondence form.) The examination must be passed in order to be licensed.

4) In addition, a psychological/personality evaluation will be required. The results of the evaluation will be studied by a team of two (2) persons with proper professional training appointed by the Board of Elders. The purpose of this evaluation is to assist both the applicant and the committee in determining the candidate's adaptability to the professional ministry. A written evaluation and recommendations (where necessary) will be sent to the candidate and a copy will be kept in the confidential files of the Fellowship offices.

FOR THOSE APPLYING FOR RELICENSING IN 1978 AND LATER

The license of a licensed minister expires automatically after one year. To continue ministry within the Fellowship, application must be made. Those applying for relicense in 1978 will be required to submit two (2) book reports and a bibliography as in previous years. In addition, all ministers applying for relicense will be required to take and pass the examinations (as described in #3 above), and the psychological/personality evaluation (as described in #4 above).

For those ministers who are not on the staff of a local church and who are in a specialized ministry, the following additional item is required:

A statement of the candidate's understanding of the goals of that special ministry, including the candidate's evaluation of themselves in terms of those goals.

WORLD CHURCH EXTENSION MINISTRY

Recognizing special needs in the areas of World Church Extension, a request for licensure of a candidate serving in an area of World Church Extension that has not been named as a District by the Board of Elders may be processed as follows:

If any Coordinator of Church Extension (after consulting with other Pastors in his/her jurisdiction) recommends the licensing of an individual, the Board of Elders will consider each individual case and, as need and qualifications warrant, may recognize the license of that individual. This action is to be reviewed by the Ministerial Credentials and Affairs Committee at the time of their next meeting.

FOR THOSE INTENDING TO APPLY FOR ORDINATION IN 1977:

Candidates for ordination in the Fellowship shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting these requirements does NOT guarantee that ordination will be granted.

- 1) Personal commitment to a full-time ministry in the Fellowship for the remainder of the candidate's professional life.
- 2) An active Licensed Minister in the Fellowship for at least two years. (NOTE: Ordination should by no means be considered automatic after having served two years as a Licensed Minister.)
- 3) A total of 90 credit hours (three academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- equivalent experience in the ministry and applicable professional fields -OR- an acceptable combination of the preceding two items.
- 4) A 20 - 30 page thesis on a subject selected by the candidate and approved by the Board of Elders. The material is to be an original research work by the candidate and is to be double-spaced typewritten with the original copy suitably bound for retention in the library of the Samaritan Theological Institute. The bound copy and four additional copies are to be processed with the application for ordination.

The candidate for ordination will be evaluated on their commitment to the ministry, their proven leadership abilities (spiritual and administrative), their proven dedication and loyalty to the Fellowship, and their example of Christian life; among other things.

Of those ministers re-applying for licensure, the District Credentials Review Committee may deem certain candidates to be ready for ordination rather than re-license. In such a case, during interview at District Conference, the candidate should be advised of this opinion. If the candidate so chooses, an application for ordination may then be attached to

the application for re-license and then processed through the local MCC and the District Coordinator. The local MCC must have opportunity to evaluate an ordination application which replaces an application for re-license. The individual must apply for ordination, since it requires a personal commitment.

FOR THOSE INTENDING TO APPLY FOR ORDINATION IN 1978 AND LATER:
REQUIREMENTS FOR ADMISSION TO CANDIDACY FOR ORDINATION

Applicant shall have demonstrated commitment to and competency in the licensed ministry of UFMCC for a period of at least two years. Such demonstration is to be attested to,

- 1) by letters of evaluation from each MCC Pastor and District (or Extension) Coordinator with whom the applicant has served since licensure; and,
- 2) by affirmative votes of recommendation from the Board of Directors of the applicant's church and from the District Credentials Review Committee, where applicable; and
- 3) when an applicant's work is primarily in a recognized special ministry, by an additional letter of evaluation required from the executive person of the appropriate Fellowship body. (See attached on specialized ministry).

The above may be waived as to the time requirement by action of the Board of Elders in the case of applicants who have been in a ministry outside the Fellowship when, in the opinion of the Board of Elders, the applicant's preparation and experience warrant such waiver in the interests of the overall ministry of the Fellowship.

All persons seeking ordination with the UFMCC shall have accumulated 60 semester hours or its' equivalent in quarter hours in addition to the 60 semester hour requirement for licensure. These hours shall be accumulated in related subjects specific to the ministry and particularly relevant to the unique aspects of the UFMCC ministry.

GUIDELINES FOR THOSE SEEKING LICENSURE OR ORDINATION DURING 1978 OR LATER WHO ARE NOT ON THE STAFF OF A LOCAL CHURCH:

- 1) Every licensed and ordained minister must be a member of a chartered Church whether or not they are on the staff of a chartered Church or working in a Church at all.
- 2) Those persons in a specialized ministry who are also pastors or on the staff of a chartered Church will be evaluated by the normal procedures,

except that they must report monthly to the chairperson of the appropriate Fellowship body concerning their specialized ministerial activities.

3) Those persons in a specialized ministry who are not on the staff of a chartered Church shall be required to:

a) File a monthly report with the Chairperson of the appropriate Fellowship body (Board of Institutional Ministry, Board of Campus Ministry, Commission on Innovative Ministry, etc.) with a copy to the Chairperson of the Fellowship Ministerial Credentials and Affairs Committee.

b) Work under the direct supervision of:

1) The Chairperson of the appropriate Fellowship Body (where possible) or,

2) An ordained minister in the district who is appointed by the appropriate Fellowship Body and who agrees to function as a supervisor at the direction of the Chairperson of the appropriate Fellowship Body.

c) Supervision shall include a monthly conference with the supervisor. The conference will include discussion of the specifics of ministry, problem areas, guidance, etc. Any exception to this procedure must be approved by the appropriate Fellowship Body.

The supervisor will provide evaluation information on the candidate to the Chairperson of the appropriate Fellowship Body and to the Chairperson of the Fellowship Ministerial Credentials and Affairs Committee when necessary for credentialling.

4) Licensing and ordination applications for those in a specialized ministry who are not on the staff of a chartered Church will be supplied by the Fellowship Offices and will be processed through the appropriate Fellowship Body and forwarded to the Chairperson of the Fellowship Ministerial Credentials and Affairs Committee.

EDUCATIONAL EQUIVALENCY SCALES

The required semester hours may be acquired through related experience to the ministry, during service as a pastor, assistant pastor, associate pastor, or staff minister. The following equivalency scale shall be recognized.

1) Each year of service as a Pastor shall be equivalent to a maximum of fifteen (15) semester hours. Each year of service as an assistant pastor shall be equivalent to a maximum of twelve (12) semester hours.

Each year of service as an associate pastor shall be equivalent to a maximum of nine (9) semester hours. Each year of service as a staff minister shall be seen as equivalent to six (6) semester hours.

2) In order for each minister (regardless of the position in which he or she serves) to receive credit for each year of service, the following requirements must be met:

a) Monthly ministerial reports shall be filled out accurately and reported faithfully to the UFMCC with special attention paid to quality and consistency of service (administration).

b) Each year, each person shall submit the following: a sermon, a Bible study session plan, one standard order of worship and one innovative order of worship used during the year (preaching and teaching).

c) Each year, each person shall file a list of committees and job descriptions for which they have direct supervision (Administration).

d) Each person shall file one case study per year involving counselling for a Holy Union. Each person shall file one case study per year involving "person oriented" counselling (counselling).

e) During the course of the equivalency years involved, Samaritan Theological Institute shall publish each year a list of pertinent reading materials selections which shall be representative of the four major areas of the Ministry: Biblical Studies, Administration, preaching and teaching, and counselling. From these respective areas, the persons involved shall be responsible for generating two (2) book reports from each area each year, for a total of eight (8) book reports each year.

3) Educational Equivalency Scale for those in specialized ministry not on the Staff of a local Church shall be as follows:

a) Evangelists: A maximum of six (6) hours of equivalency includes:

1) Monthly ministers' reports and reports to the appropriate Fellowship body (AFB).

2) An Example each year of the following:

- a Sermon

-an outline and materials for a workshop or educational session taught (if applicable)

3) A complete bibliography of books and journals read each year.

b) Prison Ministry: (for those not on the staff of a local church). A maximum of 12 hours of equivalency per year. Requirements for credit include:

- 1) Monthly Minister's reports and any other reports required by appropriate Fellowship body.
- 2) An example each year of the following: A sermon, an outline and materials for a workshop or educational class.
- 3) A bibliography of books and journals read each year.
- 4) Two case studies in counseling situations.
- 5) Two case studies of parole or probation situations.
- 6) A record of churches at which sermons were preached during the year. (minimum of four).

c) Campus Ministry: (for those not on the staff of a local church). A maximum of 9 hours of equivalency per year. Requirements for credit include:

- 1) Monthly Minister's reports and other reports to the appropriate Fellowship body.
- 2) Copies of all evangelistic materials distributed on campus or nearby communities each year.
- 3) Copies of all relevant media coverage each year.
- 4) List of speaking engagements each year.
- 5) An example each year of the following:
 - a Sermon
 - an outline and materials for workshop or educational session.
 - an outline of materials used in speaking engagements if different from educational session.
- 6) A bibliography of books and journals read each year.
- 7) Transcripts of grades for classes taken and/or in progress.
- 8) An outline of goals and methods of implementation for a one-year campus ministry program.
- 9) Two case studies of counselling situation.
- 10) A record of churches at which sermons were preached during the year. (minimum of four.)

d) Counselling Ministry: (for those not on staff of a local church). A maximum of 6 hours of equivalency. Requirements for credit shall include:

1) Monthly ministers reports and other reports to the appropriate Fellowship body.

2) Two case studies.

3) A bibliography of books and journals read each year.

4) A record of churches at which sermons were preached during the year. (minimum of four).

e) Educational Ministry: (for those not on staff of a local church). A maximum of 9 hours of equivalency. Requirements for credit include:

1) Monthly ministers reports and other reports to the appropriate Fellowship body.

2) Submit examples each year of the following:

- a sermon

- an outline and materials for an educational session.

- a detailed lesson plan for one class session.

3) A course outline for each course taught.

4) A bibliography of books and journals read during the year.

5) A list of churches in which sermons were preached during the year. (minimum of four).

6) Two case studies of counselling situations.

f) Ministry to Special Groups: (handicapped, nursing homes, hospitals, alcoholics, etc.) (for those not on staff of a local church). A maximum of 12 hours of equivalency. Requirements for credit shall include:

1) Monthly ministers reports and other reports to the appropriate Fellowship bodies.

2) Examples of:

- a sermon

- an outline and materials for an educational class or workshop

- an order of service of worship (if applicable)

3) A bibliography of books and journals read during the year.

4) A list of churches in which sermons were preached during the year. (minimum of four).

5) An outline of goals and methods of implementation of a one-year program in an area of innovative ministry.

6) Two case studies of counselling situations.

4) At the completion of the candidacy, each person must present to the necessary boards all information he or she believes is supportive to ordination.

Qualified personnel from Samaritan Theological Institute shall be responsible for reviewing each person annually and determining (subject to the approval of the UFMCC Ministerial Credentials and Affairs Committee) the amount of credit equivalency to be granted. A person shall be allowed eight (8) years in which to accrue the necessary 60 semester hours equivalency needed for ordination.

A minimum of two years active service as a licensed minister in UFMCC shall be required before any person may be ordained. Ordained ministers from other denominations must also serve two years before they may be recognized as ordained ministers in UFMCC.

Academic credit at an accepted post-secondary school shall be considered for accreditation toward ordination on the basis of 15 academic hours being equal to one (1) year experiential equivalency

In order for credit to be applied for years prior to 1978, materials specified in equivalency requirements for Ordination--Sections 2a through 2e above may be submitted to Samaritan Theological Institute for evaluation.

FOR THOSE NOT SEEKING EQUIVALENCY CREDIT THE FOLLOWING IS REQUIRED:

1) A total of 120 semester credit hours or equivalent quarter hours (four academic years) in relevant subjects from a post-secondary school or bible school, by residence or by correspondence. Sixty (60) of those hours must include the courses specified in section on licensing for 1978 and later.

2) A program of regular study and discussion supervised by the applicant's pastor. (Note: if the applicant is a pastor of a chartered church, they may ask an ordained minister in their District to help with such supervision.)

3) A record of service in the local church showing work in areas appropriate to a professional minister, including church areas such as administration, preaching, teaching, counselling, pastoral care, visitation, evangelism, outreach and others.

REQUIREMENTS FOR ORDINATION BASED UPON TWO PLANS FOR GENERAL CONFERENCE:

Introduction:

In recognition of the fact that there is a proposed by-laws change which would institute a biennial General Conference, there are two distinct plans for ordination review. At the present, the Fellowship Ministerial Credentials and Affairs Committee meets only at General Conference. Therefore, a biennial General Conference would necessitate an alternate procedure. Plan A will be in effect if there is an annual General Conference. Plan B would go into effect if there is a biennial General Conference.

PLAN A: Based on annual General Conference:

Applicant shall meet with the Ministerial Credentials and Affairs Committee at General Conference to discuss candidacy, and shall submit for approval by the Credentials Committee a topic and plan of approach for the required thesis and a letter from an ordained minister of the Fellowship who agrees to function as a thesis advisor.

Applicant shall then be recognized by the Ministerial Credentials and Affairs Committee as a candidate for ordination for a period of one year or longer, as determined by the committee.

Requirements for Ordination:

1) By the fifteenth of March preceeding the General Conference at which the candidate is to request ordination, the candidate shall submit to the Credentials Committee a thesis in accordance with the following guidelines:

- a) the thesis shall be of seven to ten thousand words in length;
- b) the topic of the thesis shall be the one approved by the committee;
- c) the thesis will be evaluated on the following basis:
 - 1) the framing of the question to be studied;
 - 2) the selection and use of biblical, theological and secular academic source material representing a variety of viewpoints and traditions;
 - 3) observation and consideration of contemporary life and problems;
 - 4) ability to evaluate and synthesize the resource material lucidly and logically;
- 5) the appropriate presentation of a thesis statement concluded on the basis of the material presented and developed;
- 6) the thesis should represent a development of the candidate's thinking and should be on a subject relevant to an MCC pastoral ministry. It is not intended to be a sermon or to be exhortatory in nature, but should

be seen as an exercise in developing a point of view which will contribute to the candidate's future ministry.

7) academic competence, depth of resource material, matters of style are to be evaluated in the light of the candidate's prior academic experience;

8) theses are not to be evaluated negatively on the basis of theological differences with members of the Committee;

9) the thesis will include a full bibliography of all materials consulted during preparation.

d) The candidate should prepare the following copies of the thesis:

1) the original copy typewritten and double-spaced to be sent to the Library, Samaritan Theological Institute.

2) Four copies (preferably photocopies) should be sent to the Chairperson, Ministerial Credentials and Affairs Committee, in care of the Fellowship Offices.

e) In the event the candidate requires additional time for preparation, an automatic extension of one year may be obtained by written notice to the Chairperson of the Committee.

2) During the month of June immediately preceeding the General Conference at which the candidate is to request ordination, the candidate shall submit to the Committee the following:

a) Updated evidence of commitment and competency as required for admission to candidacy;

b) evidence of education and preparation to include period of candidacy;

c) a statement of lifelong, full commitment to the ministry within UFMCC;

d) a statement that the candidate does not hold credentials as a minister in any other church, denomination or fellowship; and, if appropriate, a statement disavowing any such credentials previously held.

PLAN B: Based on a Biennial General Conference:

Same as above except for the following:

After meeting the requirements for candidacy (including approval by the District Credentials Review Committee where appropriate, the applicant shall meet with the Ministerial Credentials and Affairs Committee at General Conference or at Ministers' Conference to discuss candidacy, and shall submit for approval by the Credentials Committee a topic and plan

of approach for the required thesis and a letter from an ordained minister of the Fellowship who agrees to function as a dissertation advisor.

Applicant shall then be recognized by the Credentials Committee as a candidate for ordination for a period of one year or longer as determined by the Committee...

The thesis shall be submitted to the Credentials Committee five (5) months prior to the ordination interview; and all updated materials shall be submitted two (2) months prior to the interview...

Under "Requirements for Ordination, i.e: "In the event the candidate requires additional time for preparation, an automatic extension of not more than one year may be obtained by written notice to the chairperson of the Committee."

The Fellowship Credentials Committee shall review candidates for ordination at General Conference, and at Ministers' Conferences; once a candidate is approved, they may choose to be ordained at General Conference, in their home church or at a District Conference.

These requirements and procedures apply to anyone who intends to seek ordination after 1977. Those applying for ordination this year will use the old procedures. If request for ordination is denied they must then follow the new procedures for ordinations.

Mr. Nordstrom

The Northeast District
Universal Fellowship Of
Metropolitan Community Churches



REV. HOWARD J. GAASS
District Coordinator
P.O. Box 1145
Baltimore, Maryland 21203

Credentials Committee:

~~Jose Mojica~~
~~Jay Deacon~~
~~Howard Gaass~~
~~Howard Wells~~
~~Michael England~~
~~Don Borbe~~
~~Joseph Gilbert~~
~~Jack Isbell~~
~~Roy Birchard~~ *Wed*

May 1, 1976

Dear Sisters & Brothers:

The District Credentials Review Committee in the N. E. District will be meeting in Providence, R. I. on Thursday and Friday, May 13 and 14. Sessions will be held in the Student Union Building of Rhode Island College, 600 Mt. Pleasant Ave., Providence. A map was provided in the packet of material sent by Joseph, however if there are any questions in route you may reach the college by calling 401-831-6600.

The following is the review schedule for those seeking Licensure and Re-Licensure. Please be present at the time you are scheduled to appear to facilitate the work of the committee!

Thursday, May 13:

9:00 Rev. Gil Lincoln ✓
9:30 Rev. Howard Gaass ✓
10:00 Rev. F. Jay Deacon ✓
10:30 Rev. Edward Hougan ✓
11:00 Michael Nordstrom ✓
12:00 Lunch
1:00 Marjorie Ragona ✓
2:00 Rev. Donald Borbe ✓
2:30 Board of Home Missions Meeting

Friday, May 14:

9:00 Rev. Frank Scott *Phurs*
9:30 Rev. Larry Uhrig *Phurs*
10:00 Arnold Hutchings
11:00 Clifford Turpin
12:00 Lunch
1:00 LaPaula Turner *motel*
2:00 Darryl Etzler
3:00 Dolores Jackson
4:00 Jim Beers
5:00 Louise Leopold

If there are any questions, please contact me at 301-366-1415 from 1:00 to 5:00 P.M. daily.

Looking forward to seeing you in Providence, I remain,

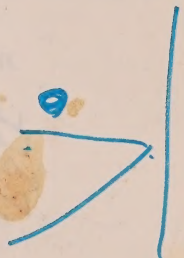
Your Brother in Christ,

Howard J. Gaass
Howard J. Gaass, District Coordinator



Ray Richardson
Jack Isbell
Joseph Gilbert
Tom Berke
Michael Hayland
Howard Wells
Howard Cass
Ray Leeson
John Kojice

Graduate Committee:



Marge

May 2, 1979

MCAC of the UFMCC
5300 Santa Monica Blvd, #304
Los Angeles, California, 90029

Dear Friends

This letter is in support and endorsement of the application of the Rev'd Marge Ragona for status as a fully Ordained minister of our Fellowship. I am enthusiastically and unreservedly in favor of her ordination.

I have been acquainted with Marge since the time when she was a member of the Board of Directors in MCC New York and I was just one more Christian in the pews. Later, when I had been called to the pastorate of that Church, I had occasion to work with her as an Exhorter, and a very effective one. And, in 1976, I was happy to sign her application for initial license to our ministry. I was not directly and personally familiar with her work in MCC Boston, but I did have the privilege of both direct and indirect observation of her achievements as Pastor of MCC Providence.

Throughout the years of our acquaintance and ministry together there have been times when Marge and I did not agree, upon issues and upon styles of address to those issues. I want to affirm to the Committee and the Fellowship that the enthusiasm of our love and respect for each other always far outweighed the enthusiasm of our differences of opinion: neither of us ever questioned the good faith of the other, and, I believe, always did see merit in the other's point of view. I love and cherish and respect her as a sister and am proud to be her colleague.

In New York Marge was an effective minister to the whole congregation, gave lavishly of time and energy to staff the Church office, counselled well and often, and took an important initiative in the Church's outreach to women. To all intents and purposes she was the Christian education program initiator and conductor.

In Providence she led the Church to pay off long-standing indebtedness, she led it to achieve a new place in the life and regard of the larger community, she ministered

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Marge

May 2, 1972

MCAC of the URMCO
5500 Santa Monica Blvd., 4504
Los Angeles, California, 90029

Dear Friends

This letter is in support and endorsement of the application of the Rev. Marge Hagone for status as a fully ordained minister of our Fellowship. I am enthusiastically and unreservedly in favor of her ordination.

I have been acquainted with Marge since the time when she was a member of the Board of Directors in MCC New York and I was just one more Christian in the pew. Later, when I had been called to the pastorate of that Church, I had occasion to work with her as an Exhorter, and a very effective one. And, in 1966, I was happy to sign her application for initial license to our ministry. I was not directly and personally familiar with her work in MCC Boston, but I did have the privilege of both direct and indirect observation of her achievements as pastor of MCC Providence.

Throughout the years of our acquaintance and ministry together there have been times when Marge and I did not agree upon issues and upon styles of address to these issues. I want to affirm to the Committee and the Fellowship that the enthusiasm of our love and respect for each other always far outweighed the enthusiasm of our differences of opinion; neither of us ever questioned the good which of the other, and, I believe, always did see merit in the other's point of view. I love and cherish and respect her as a sister and am proud to be her colleague.

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page 2: 2/v/1979
MCAC in re
Rev'd Marge Ragona

with exemplary compassion to persons in need (and is widely remembered, loved and respected for the work she led the Church to do at the time of a terrible blizzard, incooperation with municipal and Red Cross authorities). MCC Providence is a chartered Church again today in large part because of her commitment and skills and labor as a minister.

Insofar as I understand the standards of the Fellowship for status as fully ordained minister, I believe Marge entirely qualifies, as being demonstrably committed to our Fellowship and ministry, as being amply trained and widely experienced, and as one who has shown by her work as a licensed minister that she deserves the confidence and encouragement of us all.

I believe she has a brilliant future in service to Christ through our Church.

Gilbert H. Lincoln, Pastor,
MCC Nashville

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with exemplary compassion to persons in need (and is widely remembered, loved and respected for the work she led the Church to do at the time of a terrible disaster, incoherence- tion with municipal and Red Cross authorities). MCO Pro- vidence is a chartered Church again today in large part because of her commitment and skills and labor as a minis- ter.

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I believe she has a brilliant future in service to Christ through our Church.

Oliver H. Lincoln, Pastor,
MCO Nashville

C O P Y

July 27, 1979

Ministerial Credentials and Affairs Committee
Universal Fellowship of Metropolitan Community Churches
5300 Santa Monica Boulevard
Los Angeles, California. 90029

Dear friends,

Let me tell you a little bit about myself. Until October of 1975, I was a closeted, suicidal alcoholic. It was through reading Troy Perry's book The Lord Is My Shepherd, And He Knows I'm Gay that I became aware of MCC, and found MCC in Providence. Rev. Gilbert was Pastor at the time. MCC provided for me a royal road to health and wholeness. At first, I was very active within the Church, but for the past two years or so I have been content to worship only occasionally, but I keep in touch with what's going on. I tell you these things so that you'll have a fair idea of where I'm coming from. A great many people in this town (closeted Catholics) have always balked at the notion that MCC was "the only game in town". I have seen to it that this is no longer true, but you need to know that the strength and conviction that I needed to do my work came from my involvement with MCC.

When she got to Providence, in September of 1977, Rev. Ragana came to an impoverished and somewhat apathetic congregation. I was there, and without going into the unfortunate details, let me just say that Providence MCC had suffered some serious setbacks and profound demoralization after Rev. Gilbert left, and before Rev. Ragana arrived.

Since her arrival here, Rev. Ragana has had a profound influence on the gay community in Providence. She has affected countless lives, and has demonstrated, to a fairly disbelieving public, that indeed, one can be a good Christian gay person.

In November of 1977, she mobilized her congregation to take part in the Public Hearings that were being held at the time, before a Committee of the City Council, considering the merits of a Comprehensive Anti-Discrimination Ordinance which included sexual orientation as one of its protected categories. She herself spoke eloquently for passage of the Ordinance, as did some members of her congregation. But for me, the important thing was that because of her example, a great many gay people saw at first hand that they could begin to have a say in the process of government, and that they could do it publicly. Many people, for the first time, began to feel like real citizens, like whole people.

In May of 1978, Rev. Razona held a week-long fast and vigil on the steps of the Federal Bldg. here in Providence, and because of that, a great many people, for whom the "issue" of sexual orientation had been at best "peripheral" began to talk in earnest about it, and to examine their own attitudes.

You must understand that, like perhaps only Utah and its Mormons, Rhode Island is a practically Church-dominated State. The Roman Catholic Church wields a lot of influence here, and so total cloistering, in word, deed, and attitude, is the norm. The local Chapter of Dignity has just recently begun to speak out on the real issue which faces it... homophobia in the Church... and to a great extent I believe that it was Rev. Razona's steadfast example and encouragement that helped to get them on the beam.

Most recently, her forceful speaking out on the issue of Police harassment and brutality has led directly to an on-going dialogue between the Providence Police Dept. and the Gay Community, a dialogue which has already produced some positive results.

The GAY HELP LINE is a telephone information and referral service for people with gay concerns, operating seven nights a week from 8PM to midnight. As you can imagine, being an information clearinghouse, we hear about everything. Rev. Razona's positive influence, reaching as it does, from the Sisters of Mercy (one of whom told me, "I really worry about who the Lesbian nuns will go to now to unburden their hearts... she's the only one we've got.") to the halls of the Rhode Island School of Design, where she is on the Chaplain's staff, will be sorely missed in this State.

But perhaps in the long run, what will prove more important than any of these things will be the profound re-thinking that all of us who have known her have had to do about our concept of God. She has, through her preaching and example, made me, for one, begin to see that God, the nurturant Creator spirit, cannot be boxed into narrow sexist concepts without ultimately destroying the very faith that sustains me.

Thank you for your patience in reading these ramblings. Know that this woman will be missed here, but that, like her, we serve God, and do not stand in each other's way.

Sincerely,

Raymond H. Lariviere
33 Huxley Ave.
Providence, R.I. 02908
277-9227

GHL co-ordinator

*Don't forget the light.
Don't forget the light.*

In May of 1978, Rev. Ragons held a week-long fast and vigil on the steps of the Federal Bldg. here in Providence, and because of that, a great many people, for whom the "issue" of sexual orientation had been at best "peripheral" began to talk in earnest about it, and to examine their own attitudes.

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Sincerely,

Raymond H. Lariviers
33 Huxley Ave.
Providence, R.I. 02908
277-9257

GHL co-ordinator

*Sorry about this, Maye -
held it up to the light.
R.*

STATEMENT OF FAITH AND CALL

Marjorie F. Ragona

Probably the most difficult thing to put in writing is what one believes, because very often beliefs -- particularly religious or political -- are almost non-verbal. One believes with one's spirit almost without thinking, and accepts many beliefs without trying to express them verbally. This is particularly true if those beliefs have existed from very early childhood and are part of one's emotional being.

I have never had to say, "I believe in God," or "I believe in Christ." There has been no either/or. Both are accepted without there being any alternative. God has been there all along. It is I who has been in touch or out of touch with God.

For this reason, and because I think it will help to explain some of the other things which prompt questions as to why I behave as I do, that it will be better to start this answer as a simple biographical sketch.

My earliest childhood was spent in a series of foster homes and children's institutions. Realize that I was born in 1929 at the beginning of the Great Depression. My parents divorced in 1930, and because my father was given custody of three children, one recovering from a serious bout with poliomyelitis, and had no resources for hiring care, I -- at 10 months of age -- was placed in a foster home. My brothers were institutionalized and I did not see them, except for rare holidays, until I was five. At four, I was sent to the Gould Foundation, a pre-adoption center; and at five I was placed in the Woodycrest Children's Home, joining my eight year old brother. Woodycrest

was a Christian-sponsored institution. I learned to read by sounding out the verses printed on "Bible cards" handed out in Methodist Sunday School. I went to sleep with fifty other youngsters in a dormitory to the sound of a loud-speaker playing "Day is Dying in the West," and awoke to that same loudspeaker playing "When Morning Gilds the Skies."

Since I had never experienced living with my own parents, I had been carefully raised on the idea that God was our father -- and I suppose I took it almost literally. I knew no other. Christ was the beautiful figure on the refectory wall, holding out his arms to the multi-colored bevy of children. He wanted us if no one else did.

At eight, I went to my father's wedding, and after that found myself living at home, being raised by a sternly Calvinist father and a dour Welsh Presbyterian stepmother. God, at that point, became a fearsome, punitive, eternal watcher who knew all, saw all, and promptly told my father. My father was the Methodist-trained assistant pastor in a Dutch Reformed Church -- and God's special messenger, who was to be enormously respected and fully feared. My stepmother's God was a severe and demanding judge, whom one did not disobey for fear of lasting damnation. I was early indoctrinated into the idea that one was permanently, totally lost and saved only if one were part of the elect. I was convinced very young, alas, that I was not and would never be -- nor could I be -- and was thoroughly doomed.

I ran away from home at thirteen, following rape by my sixteen year old brother and his best friend. Somehow, like many women in the same situation, I felt it was my fault, and I was afraid to tell my father. I remained on the streets and in the subways of New York -- a juvenile street person -- for nearly five months. At the end of that time I turned myself in to the missing persons bureau, and was sent to Juvenile Court.

The children's court was presided over by an understanding woman judge, Justine Wise Polier -- the daughter of Rabbi Stephen Wise, one of the great liberal rabbis of the 1930's and 40's. Judge Polier felt that I needed to be taken away from the rigid atmosphere in which I was being raised and allowed a gentler and freer surrounding; she also felt that the religious indoctrination I was receiving was detrimental to my mental health. For the next three years I was surrounded by exuberant Reformed Judaism at the Hawthorne-Cedar Knolls School, a facility run by the Jewish Board of Guardians. I was the only Christian child in the school.* On Sundays, I attended the Lutheran Church at Hawthorne, New York and was received as a communicant there. Some of the high spots of those years were the religious raps between the girls at Cedar Knolls and our young rabbi with the young minister of the Lutheran Church. During those years I was awarded a scholarship to Briarcliff High School and later Briarcliff Junior College (since I was too young at High School graduation to be released from Hawthorne.)

At fifteen, during a vacation at home, I was told by my stepmother (a registered nurse) that there was something "unnatural" about my relationships with women. I had as yet had no homosexual experience. Two years later, my father turned me out of the house (following my release from Hawthorne) because of my "morals" -- I had by then discovered my sexual attraction to women. He and I quarrelled on the steps of the Marble Collegiate Church with me calling him a hypocrite, forever talking about the love of God and showing none. I swore then that I would never set foot in church again. I did not for nearly 10 years.

I entered nursing school at Goldwater Memorial Hospital at 17; it was the only free higher education available to me. My special interest in nursing was in orthopedics, particularly orthopedically handicapped children.

* A book about this school is called The Boys in Cottage Two.

During the next eight years I lived as many young gays do in New York. I drank too much, went to too many parties, stayed out half the night and got up late for work. I worked as an orthopedic nurse, as assistant medical records librarian at Mt. Sinai Hospital, wrote copy for an advertising agency (during a time when I thought I never wanted to go back to nursing again). And I had a number of lovers, usually older women. At 26, over the ending of a particularly intense relationship, I attempted suicide. I went into psychotherapy -- and remained in it for seven years. In the course of therapy, I realized that I would have to come to grips with my religious beliefs and my feelings about my father, which were deeply intertwined. The Calvinistic God and my father were irrevocably one in my head, and so long as I was out of favor with the one, I was totally lost to the other.

In the course of trying to find myself I took inquirers' classes with the Paulist Fathers, but the instructors' teachings about Judaism (which I had learned to respect at Hawthorne) made me reject that brand of Catholicism as a possibility.

Being politically liberal -- no, radical -- I suspected I could be a religious liberal, and attended the Unitarian Church for nearly a year. My deeply ingrained Trinitarian beliefs could not accept the rejection of the divinity of Jesus Christ.

I even attended the Jehovah's Witnesses group for about six weeks, wondering if their doctrines were of value to me. They were not. I made no commitments, belonged to no church, but continued to read and search.

In the course of psychotherapy I discovered a heterosexual side to my personality that had never been explored or expressed. I married at 28, my first child was born a year later, and for the next few years, following this marriage to a much older man, was happy as the wife and mother of two small sons. In 1961, I learned that my husband had terminal cancer of the colon. During my marriage, I was reconciled with my father and his new wife (my first stepmother had died about 10 years earlier).

Following my husband's death, I began to drink heavily. I lost my job with Mt. Sinai Hospital for absenteeism due to drinking. I went into A.A., but must admit that I was one of the people it did not work for -- A.A. meetings merely made me thirsty. Deeply troubled, having been drinking, I was walking up Broadway one Wednesday evening and passed the First Baptist Church on 79th Street. I heard an old hymn being sung, and lonely and longing for some kind of release from my personal anguish I went into the church and sat in a rear pew. "Now I'm Coming Home" was sung as the invitation, and after a long period of pain and isolation in my life, I realized that I could indeed come home to God, everyone can -- anyone can.

Very shortly after that I left New York -- realizing that I badly needed a change of scene -- for New Orleans, Louisiana. I picked up the threads of a relationship with a woman that dated back to my late teens (and which had continued sporadically during my twenties). I began work as an orthopedic nurse at the Browne-McHardy Clinic, where an elderly co-worker convinced me to attend the First Baptist Church. Wondering whether First Baptist Church of New Orleans would be anything like First Baptist Church of New York, I accepted mainly out of curiosity. I did not become a Baptist easily. Baptists had been laughing-stock all through my childhood. I had a Dunker grandmother, and her quaint "unworldly" ways were a family joke. However, something in the Baptist beliefs I was hearing Sunday by Sunday touched old memories, and the religious convictions of that old woman began to stand out live and strong. I remembered stories of old Anabaptists and of her German Baptist Brethren church. The Baptist beliefs that had enriched her life were to save and change mine. For nearly a year, I listened as salvation by grace was preached Sunday by Sunday, with a growing conviction that here was a Christian belief that had special meaning for me. I was able to reach through the years of alienation from God and the church, the years of guilt about my implication in my brother's attack, my guilt about my homosexuality, my degradation in alcoholism and the attendant abuse of my sexuality,

and find -- at last -- acceptance by God. Jesus Christ had died for me. My sins were forgiven. I was freed once and for all from guilt and shame. I had experienced God's forgiving love personally, totally, completely in a very certain and strong conversion experience. I was wholer than I had been for years -- possibly ever. I was immersed at age 34. Within months, my drinking problem ceased, never to return, and my life began to take on an order that it had never had. In 1964, I remarried, and realized immediately that I should not have. I was homosexually attracted to an old lover and could not shake it, despite my recent conversion experience. I went through the usual dialogues with God, "If you were going to save me, why didn't you change this, too?" "How can I be a Christian and still be gay?" "Are you testing my faith?" I could not understand how I could go through a complete conversion experience on the one hand and a re-emergence of my homosexuality on the other. God's answer was silence.

After my daughter was born, I met the woman who was to be my lover for the next seven years. Some of God's plan began to unfold. I believe Holy Spirit led me away from work in the medical field into teaching. It was made possible for me to begin work as an elementary school teacher on the strength of my R.N., but with only six hours of college work. God needed schoolteachers who would volunteer for hazardous duty. I was one of the first "cross-over" teachers -- white teachers who would teach in the formerly all-black segregated schools. These schools were in neighborhoods which were undergoing deep racial conflict characterized by attacks on teachers, and on the police by racial militants. The housing project where I worked had literally been under attack, with tanks in the streets. These were the days in New Orleans of the "Howard Johnson sniper" where the situation was very close to armed insurrection. One friend at the Junior High School in the housing project where I taught lost the tips of three fingers when an irate student slammed the door on her hand. It was a dangerous time to be where we were. God, I am convinced, needed us there and led us. It was a good teaching experience. We worked hard, the children learned, and test

scores rose. We were doing what we had been hired to do -- teach. We did not go on civil rights marches -- we worked at it day by day.

The first semester I began teaching I entered Tulane University and began a five-year program leading to a B.A. and teacher certification. I was graduated in 1973 (after having carried a full program each year in addition to my teaching load). In 1974 my relationship ended. I returned to New York, feeling that it was time for me to come home. I was stunned by the changes in the city. I was even more stunned by the empty churches. When I had left New York in 1962, it was just after the Billy Graham Crusades at the old Madison Square Garden. God had been alive and well and living in New York. During my years in New Orleans I had been attending church with over 2,000 people present in that church every Sunday. I had been living a life centered on a rich and vital Christian experience of salvation of sinners by a loving God, through the sacrifice of Jesus Christ. I had watched people walk the aisle for 12 years and I had seen those same people's lives transformed. I had been deeply touched by the Holy Spirit working in my own life and changing it.

It had not dawned on me that back in my home city there had been such a falling away from the church. Within days of my return to New York, the children and I went back to First Baptist Church and we were astounded that that once vital, living church was a moribund remnant of itself, decaying physically, and seemingly decayed spiritually. I was and still am appalled by the state of the church in that city. There were almost no young people in the churches. There was no vitality. There was no joy. There was a stultifying, stagnant ritualism -- an empty religiosity -- that was so different from the religion I had known in New ~~York~~ ^{Orleans}, and the amazing, grace-filled, Spirit-filled, joyful Christianity I had experienced in the South.

Shortly after my return to New York, I read of the fire in New Orleans which killed the M.C.C. pastor and 12 of his congregation. I decided to come to M.C.C. as a kind of memorial of my own to those New Orleans brothers and sisters with

whom I had had some contact. That was my first visit to M.C.C.-N.Y.

My second visit to M.C.C. was a more startling one. Nancy Wilson was preaching, and trying -- by changing the gender of persons in the Bible passage -- to make the service and scripture more relevant to women, and to point out to the men the women's experience of church-going. I was amazed and impressed that a woman could be speaking persuasively and strongly from the pulpit. Feminism was a new experience for me -- there was no movement in New Orleans, just as there was no Gay Liberation movement in that time. Nancy was my first real contact with a feminist in religion and I was impressed with her desire to open Christianity to the greater participation by gay women in the leadership of the church, including the formal ministry. I was also impressed by the free spirit of worship, the exuberance of the congregation, and by a church which was outspokenly frank about the homosexuality of its members.

I was alienated because so few women were in attendance. I did not come back for months.

When I did return, it was with a new lover, and I wanted to get involved. I had had a lot of experience with the church in New Orleans, beginning the year after my conversion. I had studied, taking advantage of every opportunity made available at First Baptist, taking study courses (formal units of study which contain about 14 hours of classroom work, a short exam, and a certificate for completion) under some of the great Southern Baptists: Clark Pinnock on the Bible as Progressive Revelation, Hershel Hobbs on the book of John, J.D. Grey on Amos. I took courses in Christian doctrine, Hebrews, Hosea, and many, many courses in teaching and administering Sunday Schools and Bible-teaching programs for many age groups. I began as a teacher of five-year olds, and in ensuing years taught young women, elderly women, the retarded, was superintendent of a department with over 50 thirteen year olds (eight of them deacon's sons -- which is the worst can of worms I've ever opened). I was finally asked to work in a formal sense with the teaching program of Napoleon Avenue Baptist Church -- a



brand new church but one which was victim of a changing neighborhood and an elderly clique which drove out all new blood. I taught elementary school age children in the Sunday School, led the teen-age Baptist Training Union, taught the teachers to teach, and did rescue services with the pastor in the decaying back of town area for B-girls and hustlers in the bars to which he was often called when there was a problem. Often he would come get me at night to go off to rescue a child left unattended by a hustler, or to get a drunken woman out of a bar when her husband could not get her to move. If Waif Hamilton were alive, I would get a letter from him, in which, I'm sure, in his old country-boy way he would described the ministry to which he was called and which he often called me. Up front, I Corinthians 11 was observed. Back of town, we all ministered together.

I learned by doing for nearly twelve years, and worked hard at it, rarely missing a Sunday.

At some point during the first year following my association with M.C.C., I began to realize what I thought was God's plan for me. I knew that almost nothing was being done with Lesbian mothers. Gay Liberation seemed to have passed completely over them. I felt that my knowledge of children, education and Christian education and my status as a Lesbian mother gave me particular insight into the needs of these women. I thought, and still think, that God had directed me to New Orleans to re-awaken my Christian beliefs, to lead me to a new understanding of God's love by letting me experience reconciliation through acceptance of Christ's sacrifice for me, and to let me experience the joy of the vital, singing worship of God in rich Southern Baptist tradition, and to return me to New York a changed individual -- to permit me to discover in M.C.C. a place where I could put my gayness, my Christianity, and my feminism to work in one place. I wanted to work in a setting where women could learn and work and study, and experience God in a different and more person-affirming way. Women's experience

of God can be alienating, not reconciling, depending upon the teachings of the church. The worship experience for females may well need to be different than for males (who are taught to keep artificial distance). I believed then and I believe now that God can use me and wants to use me to lead gay women to Christ; women who have been alienated from the church, from God, and from themselves. I believe that God has led me, by my own experiences, to work particularly with those who are Lesbian mothers. These women are not only experiencing all the rejections by society that gay women experience, but are also isolated from other gay women and from the mainstream of the gay community in many ways. The presence of children in their lives adds a complication that their lovers resent and disparage. I believe and will continue to believe that MCC can affect their lives positively, and have a healing effect in the lives of their children, by leading them to a positive affirmation of their homosexuality in such a way that "coming out" to their children will enrich both their lives. The church has a task of teaching and encouraging that with God directing their lives, their disclosure of their homosexuality will not harm their children, but will strengthen the bond between them.

I believe that MCC can do a positive job of providing religious training and teaching for the children of gay parents, and positive role model identification for these children, along with including them in social activities so that children of gay parents will know and understand that they are not "different" in some way from other children, but that many other youngsters are going through what they are, and that it need not be detrimental to them. This is a task we dare not shun. These are some of our community's children and we must not turn them away.

Since I have been in MCC, and particularly during the time I worked with the New York church, we tried to teach this by precept and by example in our Lesbian mothers' group and in all church activities. During that time, I worked with the gay women's community to try to bridge the gap between Christianity and

feminism, through speaking to women's groups, working together with women in the Women's Liberation movement, liaison with "Dykes and Tykes", writing and publication in women's papers, etc., to help women realize that although feminist one does not need to live "Beyond God the Father," but that one can be gay, be Christian, and be feminist -- and one can do all of them successfully through interaction with M.C.C. Since moving to Boston last fall, I have continued that kind of activity, branching out to include also the women seminarians at Boston, Harvard, and Andover-Newton schools of theology. During my year or more with M.C.C. New York, I used my teaching skills to "build up the brethren" by helping provide that church with a vital Bible teaching program.

My formal Christian beliefs, stated as simply as I can, are these:

1. The Bible is the progressive revelation of God to humanity. It was written by humans inspired by God. God makes divine revelation available to us through the Word; the Bible comes alive and speaks to us in situations in which we find ourselves.

The revelation of God is not knowledge about God; but is God present and acting in us. This God is transcendent and yet personal, having neither sex (is not "he" or "she" -- but as the Zohar expresses it, is "ineffable.")

God is not provable in human terms, but is found only as known in our lives and expressed in the lives of others in the past, i.e. as history.

2. We are all individuals possessed of free will. We make our own decisions in concrete situations. We are answerable to God for those decisions. Daily, we make existential choices.
3. We are separated by sin and guilt from God. As the Bible says: "There is none righteous, no, not one." (Romans 3:10), "All have sinned and come short of the glory of God," (Romans 3:23). We are unworthy to come to God. God, however, loves us and reaches toward us. "But God loved us, in that while we were yet sinners, Christ died for us," (Romans 5:8). God acts to draw us God-ward. It is the work of the Holy Spirit to lead us to God, and instruct us in our wrong-doing, and enlighten us as to God's purpose in our lives.
4. One becomes a Christian by taking a "leap of faith" as Kierkegaard expressed it, in accepting the fact that "God so loved the world that we were given the Only-Begotten, that whosoever believes shall not perish but have life everlasting." (John 3:16). That faith demands a commitment, one either accepts or rejects the sacrificial death of Christ as atonement for one's personal sins.

5. One must give oneself to the often lonely task of following God, for in following in faith one often does not fully understand today what God may make clear tomorrow.

There is always the possibility that God may never fully make understandable in our terms the reasons for events in our lives, but the faithful commitment is still demanded of us.

6. We recognize our helplessness and must face our weakness and dependency upon God. It is God who has created us. God is Lord of our lives and of the universe, and is so much greater than we that we cannot hope to comprehend in our finite terms God's complete infiniteness. We are created in God's image, not God in ours. We cannot control God by prayer or by bargaining -- yet, God in mercy hears our prayers and accepts our sacrifices and meets our needs.
7. God took the form of humanity in Jesus Christ so that we could begin to comprehend. We can understand because God chose to bridge the gulf between the "ineffable" and us to enable us to receive the message. Jesus Christ became the "Living Word" of God.
8. We cannot understand God by any act of the will or reason. We understand God by faith. That faith can be helped to grow by a better understanding of how God acts in human life. For this reason we preach and teach.
9. We experience God in a personal relationship -- what Martin Buber describes as an "I-Thou" relationship. It is at this point that the question of what is God like, and how God acts is particularly important to women. The "Thou" which God is may be unreachable if that God is understood and experienced in alienating terms.
10. As followers of Jesus, we make ethical choices based on his teachings. Our relationships with other human beings must be within the context of the normative values expressed in the Bible, but those values cannot be followed blindly and must be followed in the spirit of Love taught by Jesus Christ.
11. Righteousness is based upon obedience to God. God speaks to us through the normative values of Scripture: God says, "Thou shalt not..." and "Thou shall ..." Sin occurs when humanity thinks it is good enough to scorn others for their sinfulness, and when we willfully set ourselves in opposition to God.

We are freed from the law by God's mercy. "All things are lawful to me, but all things are not expedient: All things are lawful to me, but all things edify not." (I Corinthians 10:23). We are obedient out of love for God, not fear. "Perfect love casts out fear." (I John 4:18). Christianity is a way of living under a loving God who directs us in the way to go by the instruction of the Holy Spirit which dwells within us. "God hath revealed them to us by the Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Corinthians 3:10).

12. The demonic exists in the world in the form of evil, but not necessarily personified. People choose to do evil. Corporate evil is larger than the sum of its parts. We can no longer "blame it on the snake." Satan, in fact, does not make us do it; we choose evil over good.

Sadly, systems are often unjust, and it is the Christian's duty to attempt to change them, even at personal risk. This includes ecclesiastical systems. The gay person, therefore, is faced with a categorical imperative to attempt to change an ecclesiastical system which excludes him or her.

The female is faced with a categorical imperative to attempt to change a system which is inherently degrading and exclusive of the equal participation of women. This is often painful, because the process of opening up new ways leads to times of estrangement for those comfortable with the old ways, and raises anxieties which must be dealt with in Christian love. Even so, we cannot turn back.

13. I believe, in faith, that Jesus Christ who was crucified for the sins of humanity, rose again and will come again. In this resurrection, Christ was the victor over sin, evil, and death. I believe in an end time when there will be a final judgment and separation of those who have accepted Jesus Christ and those who have rejected the Christ-event. I believe that those who have knowingly rejected Christ will eventually be rejected.
14. I believe in the resurrection of the body, but that as Paul wrote, "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Corinthians 15:51,52).

I do not know what form this change will take, but trust that "eternal life" implies some never-ending limitless being with God in some form understandable in God's terms if not in mine. I fully believe that Hell is separation from God, and is our due only for rejection of God's offer of mercy and reconciliation through Jesus Christ.

15. I believe that we can strengthen our closeness to Christ by participation in the rites and ordinances of the church. We follow in obedience to Christ's command to be baptized, and are baptized into his death, burial, and resurrection: "Go therefore, and make disciples of all nations, baptizing them in the name of the Creator, the Christ, and the Holy Spirit..." (Matthew 28:18), and "Do you not know that all of us who have been baptized were baptized into his death? We were buried therefore with him by baptism unto death, so that as Christ was raised from the dead by the Glory of the Creator, we too might be created in newness of life." (Romans 6:3,4). That baptism makes us equal in God's sight. "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:27-28).

I believe that my training as a teacher makes me a valuable minister of the gospel by giving me training in the following areas, and their application to the church:

1. Teaching Methods: Applicable to classroom teaching and small group instruction; small and large group activities utilizing a convener or task leader (raps, work groups, recreational activities). Bible teaching,

2. Education in Psychology: (Courses include general, child development, educational, adolescent, abnormal, and social psychology). This produces a wide academic background in counseling individuals, parents and children, particularly in the area of Lesbian mothers and their youngsters. It is also of value in dealing with the adolescent homosexual.
3. Education in Sociology: (Courses include Introductory (2), Urban, Deviant and Social Conflict, Family): This produces an academic background which contains knowledge of demography of cities and produces awareness of changing populations, probable locations of gay ghettos, etc. Deviance and social conflict brings into great relevance the gay liberation movement and its implications for the church; sociology of the family is again applicable to work with Lesbian mothers and their families, also to couple counseling and working with parents of gays.
4. American Studies Major: (Courses include American History (plus the progressive movement) (4), Social history of the Colonial period, American Literature (2), Black Literature (2), Hispanic-American Literature and Culture (4 courses, in Spanish) -- this produces a wide background in the social, cultural and economic forces in the United States. It also contained background material in the religious history of the United States, from which sprang the social gospel and eventually the gay religious movement. Black and Hispanic literature courses produce an understanding and awareness of the cultural patterns of other ethnic groups.

World history courses in the time since the Reformation are also applicable to a knowledge of effects on the church.

5. Art, Music, and Literature for Children and the teaching of them, makes me a valuable instructor of Bible teachers for children, and in methods and materials which are appropriate to various age groups and their abilities.

My nursing background gives me a greater understanding of the aged, retarded, handicapped; areas in which many people are unable to work because of fear or revulsion. This makes hospital or institutional visitation, counseling or the consoling of the dying and bereaved less stressful for me and for those being worked with, and provides greater understanding of the psychological and physiological changes involved. While I have not had pastoral counseling, I have had experience with alcoholic and drug-addicted patients; long experience as an orthopedic nurse with the physically handicapped; and experience with ill normal and retarded children, as well as counseling disturbed and disturbing children and their parents as an educational remediation teacher. While in nursing, I was involved in a multi-disciplinary project in Services for the Aging, and aided in the production of the book, Five Hundred Over Sixty, a study of the aging people in the Yorkville and Kips Bay areas of New York City.

I have had the Dale Carnegie and Dorothy Carnegie (women's program) Courses in Human Relations and Public Speaking. Both of these are directly applicable to the ministerial situation, and in some areas are utilized by religious groups, seminaries, etc., to train their students in public speaking. (I was employed by the Carnegie Courses in New Orleans when I had had an accident, broke my leg, and could not do my usual work). I feel that the Lord has given me a talent for public speaking and the gift of preaching, and I feel that one of the contributions I can make to the church is in the preaching of the Word.

Religious Studies: Finances have prevented my being enrolled for formal degree at a theological school, however, I have made application to the Boston University School of Theology, and will be admitted in September 1977. Since I am at a masters' level, this makes the courses expensive (in the range of \$300.00 each) and probably will necessitate a five-year program of study. I have had extensive Bible preparation, however, and courses in Christian doctrine. I had one course at the New York Theological Seminary, "The Christian Experience with Good and Evil," and two courses at the Boston Institute for Christian Studies, "Sexual Ethics," and "Interpreting Theology," a base-level course introducing theology. I have read extensively in the fields of ancient history, theology, and church history. I enjoy the research and reading which is involved in the preparation of lectures, sermons, etc. I am planning to take Greek at Harvard in the fall, and have been engaged in a program of teaching myself to read Greek (this is possible because much medical terminology is Greek-rooted and I am familiar with the Greek alphabet and better able to figure out the meanings of many Greek words). I taught a one-year course at the New York church in Introduction to the Bible which used seminary-level texts and materials. I am knowledgeable in the field of theology.

Office and Administrative Skills: I managed the New York MCC church office for nearly a year, taking care of mailing lists, supplies, getting out a mailing of over 1,000 copies of the Mustard Seed monthly, preparing the Sunday worship

bulletins weekly, often writing or adapting the calls to worship and the prayers of confession for other ministers (i.e. the pastor and staff minister), in addition to my own. I am currently employed as a research assistant at New England Medical Center, where in addition to the research duties, I also handle the preparation of manuscripts for publication, do much of the statistical work, keep the office records, patient files, etc. for a research surgeon. I type, edit, proof, etc.

Liturgics: I have structured my own and assisted other exhorters in planning their worship services. For nine months, another exhorter and I carried full responsibility for the Wednesday evening prayer meeting. Since being in Boston I have preached once a month, been responsible for the communion (either here or in nearby towns) once a month, and for various parts of the service nearly every week. I am not a ritualist, but have respect and regard for the needs expressed by the variety of Christian backgrounds found in M.C.C.'s. My own style tends to be more "evangelical" which I see as providing a balance to the many other varieties of styles represented in this area of the District.

Group Leadership: In New York I supervised the Lesbian Mothers Rap Group for well over a year, was the major convener of the Women's Rap Group, which often had 40-45 women present, and since being in Boston have been one of the participants in a mixed rap, speaking on women's issues, primarily. Here in Boston, we are beginning to re-establish the Women's Rap, but weather and time factors have hindered. The value of these groups has been shown at New York, where the number of women present in the rap group was directly translatable in the numbers of women being brought into the worship service and eventually to the membership of the church. It is too early to tell whether this will be the pattern at Boston.

Women's Activities: In addition to working with the rap groups, I have acted as Director of Women's Activities in the Boston church, working with the women who come to the church as counselor, friend, confidante, etc. Generally

women who come to M.C.C.'s go through a period of "There are so few women involved in the church," and often drop out because of discomfort at this situation. The presence of a woman in leadership tends to ameliorate this. We have also encouraged women's activities -- a women's retreat, for example -- as well as encouraging women to participate in mixed activities. Through meetings, dinners, and informal contacts we have befriended and worked with many women both in New York and Boston. My activities in the feminist community help to dispel the idea that M.C.C. is an all-male church, and tend to bring some women to the church who might not ordinarily come. This often includes hard-core feminists, who often begin by stating that the church has done nothing but oppress women. This activity was well-underway in New York, and is just beginning in Boston, where time is now permitting me to reach out more to the women's community, after having spent a good bit of time in mixed activities. I would suspect that my greatest value to M.C.C. would be in my activities in the feminist community, because that takes me to where large numbers of gay women are, and opens up the whole area of discussion of religion for women. There are far more gay women in the feminist community than any other single place -- including bars and other types of social organizations -- and even if we do not bring them to the church, it is a part of the community we must minister to, if we are indeed speaking of ministering to the gay community. In Boston right now, that ministry seems to be most concerned with gay women seminarians at the 9 theological schools here in town, but this may be a rich ministry for M.C.C., since most of these women see themselves eventually in ministry in non-gay oriented churches, and may need M.C.C. as a place to build up their own strengths to enable them to minister to others.

Personal Qualifications: I am 48 years old, have arrived at some level of maturity and begun to mellow a little. In the past year I have worked with and dealt with the topic of anger in my own life, and am beginning to understand this as part of the opening up process from closetedness and acceptance of rigid

role expectations. Many women have gone through similar processes, when one reads the literature coming from the women's movement and women writing in liberation theology. I have realized that there is a point at which anger is destructive of both self and others. However, there is also a point at which anger motivates one to make changes -- in one's situation, one's self, with others, and in the world in which one lives. I am learning to deal with anger more constructively and understand it better, and feel that through this process I can be of some use in helping others who are going through this process. I do not mean to imply, by the way, that I have it totally "beat". But I am coming to a far better understanding of it, and realized how far I had come at the New England Gay Conference when Malcolm Boyd talked about dealing with his own anger -- and upset many people. I realize that this is one of the places that Christians have had problems and where our faith has often failed to help people (particularly oppressed people) come to a constructive place in their lives. It is one of the places which must be healed before the Christian can be made whole.

I have "intestinal fortitude" and the ability to bounce back when faced with odds that seem insurmountable (faith?). I have lived through many things in my life that have taught me "survival skills" which may be of value in the ministry of MCC. I have learned to "shake the dust from my feet and not look back" when a situation seems unproductive, yet not to run from difficulty. I understand managing a slim budget, and running an MCC against financial odds will come as no shock; I have raised three children under similar circumstances.

I believe in egalitarian relationships in the church, among clergy and between clergy and laity, and am interested in working to encourage greater participation of lay people in the work of the church. I have good rapport with many of the church members, male and female, and men often seek me out for advice, counselling, consoling, and support. I enjoy working with those whom the church often rejects -- the different. I usually enjoy working and socializing

with both men and women, and am not a separatist either by practice or inclination. I enjoy working with the radical activists of the Gay Liberation movements, and often work with them to better relationships between them and M.C.C., particularly many from groups with antagonistic attitudes toward the church -- any church -- including M.C.C., acting as a bridge between radicals and Christians.

I like activity. I enjoy work. I enjoy being around groups of people, yet I enjoy the solitary study and work of preparation of sermons, etc. I set aside daily time for quiet prayer and meditation, usually at my office after work during a break between the day's activity and the evening's. Often this time permits me to recover energy and begin anew. I am a caring person and many people respond to this.

I believe we are created in God's image and God loves us, gay or straight, male or female. I believe God can and does forgive us. I am dedicated to the preaching of God's word. I believe that Jesus Christ died for God's gay children as well as straight ones, and that that message should be whispered to those in closets and shouted to those in the streets. I believe in a God that cares deeply about us, and wants us to care deeply about each other. I am committed to helping women who have become alienated from God and the church to find their way back -- hopefully to a different church than the one they left. I feel called to minister to the needs of people in both spiritual and emotional ways, as pastor and as visible spokesperson for the gay community to the straight community, particularly in liberation activities. I feel that I am God's instrument at hand, faulty tho' I may be, and that I have been called to the ministry in M.C.C. I have tried for over two years to accept that call and to minister. I have made mistakes, am learning from them, and will continue to learn and work for the growth of M.C.C., both in numbers and spiritual strength. By God's mercy and facing God's judgment, this is my statement of faith and call.



APPLICATION FOR RE-LICENSE AS A MINISTER

DATE: April 28, 1979, 197TELEPHONE: (401) 272-9247NAME: Rev. Marge RagoneADDRESS: 5 Junction Street,Providence, R.I.ZIP: 02907

1. Indicate the local MCC congregation (Chartered Church) in which you hold official membership: MCC Providence
2. Have you previously met all the requirements of a Licensed Minister in UFMCC? Yes If not, explain: _____
3. Date first licensed as UFMCC minister: August, 19 77
4. Date present UFMCC license expires: August, 19 79
5. Are you prepared to accept any ministerial assignment? Yes If not, explain: _____
6. Are you prepared to move to another geographical location, if needed, in order to serve in the ministry of UFMCC? Yes If not, when will you be prepared to do so? _____
7. Are you willing, without animosity or rancor, to abide by and support the UFMCC By-Laws, decisions of the General Conferences, and established programs and procedures of UFMCC? Yes
8. Do you hold any affiliation or credentials with any other religious denomination or body? No If so, Position: _____
Name of body: _____
9. If Item 8, above, is "Yes", would you be willing to disassociate yourself from that denomination or body upon being re-licensed as a minister in UFMCC? _____ If not, why not? _____

I affirm that the above statements are true. I have read and understand the "Requirements for Professional Ministers" (UFMCC Form 75001).

Signed: Marjorie F. Ragone

TRANSCRIPTS OF ADDITIONAL COLLEGE CREDITS MUST BE PROVIDED. ATTACH ANY NEW INFORMATION THAT WILL SUPPORT THIS APPLICATION. SUBMIT THIS APPLICATION TO THE PASTOR OF YOUR LOCAL CHARTERED MCC.

DO NOT RETURN TO CANDIDATE**CONFIDENTIAL**MAKE NO PROMISES TO CANDIDATE

LOCAL CHURCH ACTION:

(If candidate is not senior Pastor)

PASTOR RECOMMENDATION: () YES () NO Signed: _____

BOARD OF DIRECTORS: With a full board of 4 persons, a total of 4 have voted to recommend this request for re-license.

Date: 4/28/79 Signed: Stephanie Gould, Church Clerk

FORWARD APPLICATION & ATTACHMENTS TO LOCAL DISTRICT COORDINATOR (OR DISTRICT CLERK, IF CANDIDATE IS DISTRICT COORDINATOR)

Rev. Marge Ragona

Criticism: Aware of areas that need correcting.

Worship

Preparation: Marge is always well prepared for services, and in serving communion tries to add a personal touch and message to each member.

Sermons are always imaginative.

Well-prepared.

Delivery: Exceptional.

Preaching: Sermons are current and relevant to gay people. Truly inspiring.

Communion:

Serving: Messages are personal and touching. Very personal communication.

Consecration: Varies consecration.

Serving:

Attitude: Marge does not discriminate. She will help anyone who is in need or want of her services. She has a positive attitude and genuine concern for others.

Ability to relate to others Most evident in seeing her ministry

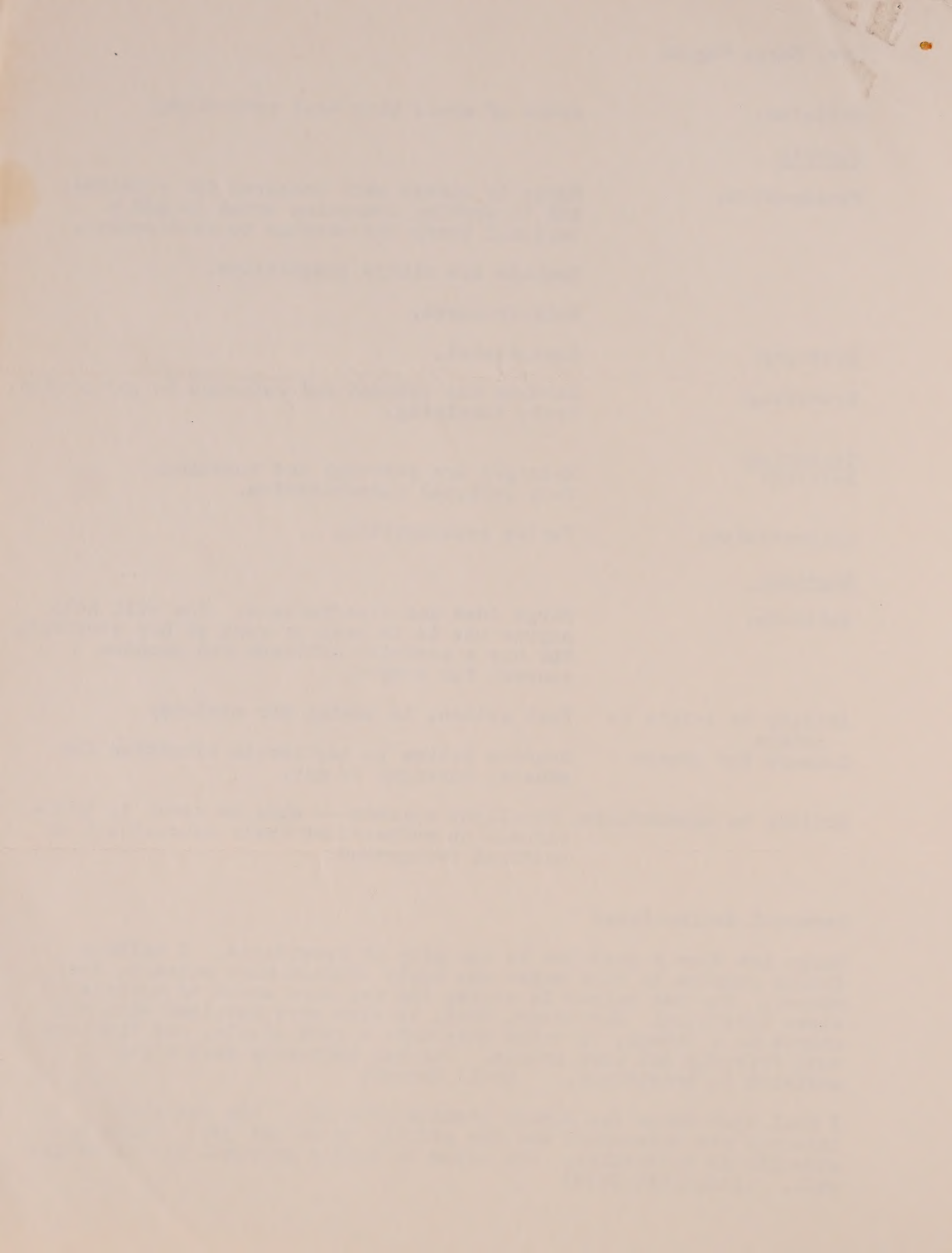
Concern for others Genuine desire to ameliorate situation for others, straight or gay.

Ability to communicate: Excellent speaker -- able to speak to individuals no matter what their educational or cultural background.

Personal Evaluations:

Marge has done a good job in the city of Providence. I believe future promise is that maybe she could attract more males to the church. She has helped in making the men more aware of women's views (feminism). Her lover, Mary, is also very involved with the church as a deacon. I think they make a good couple, and they are both friendly and warm people. She has certainly been a gay activist in Providence. (Bill Mencer)

I feel that Marge has future promise with MCC. She has shown interest and dedication and the ability to do the job. Marge has strength in counseling. She seems to handle personal relationships well. (Stephanie Judd)



Dependability: Accepts responsibility and follows through.

Adaptability: Always accepts new ideas.

Resourcefulness: Overcomes odds.

I have given Marge 4 ones in this area because I feel that she has shown herself to excel in these areas in the time she has been in Providence. She has gained acceptance of many, most often it is unanimous.

Feeling of Acceptance:

By Congregation: She's called "Mom" by most of us.
She's seen as a Godsend.

By Community: Impressive speaker.

I have been privileged to see Marge in community action and ministry. She has consistently demonstrated her ability and resourcefulness ministering to all of God's people, as to their needs in a truly dedicated Christian way. I have visited many churches within the Fellowship and have been able to hear Marge speak in a number of different settings. All I can say is the Lord has truly blessed her with a call to minister to us in God's name. Everything I can see would indicate that the Fellowship has a truly exceptionally worthwhile minister in Marge Ragona.

Capacity to deal with:

Ambiguity: Thrives on uncertainty.

Conflicts: Peacemaker.

Self-Control

Chemical Dependency: Remarkable restraint in the face of odds.
(Marge is an ex-alcoholic.)

Time Management: Commitments are huge, but manages to be there.

Financial Management: Lives frugally on non-existent budget.

Emotional Stability: Personal experience accounts for (1) on form.
She feeds others emotionally, yet is rarely drained.

Self

Reliance: Faces odds most people avoid.

Initiative: Imaginative

DISTRICT ACTION: (Note: All material must be in the UFMCC office no later than June 15th)

(If candidate is not District Coordinator)

DISTRICT COORDINATOR RECOMMENDATION: () YES () NO

DISTRICT CREDENTIALS REVIEW COMMITTEE (Consisting of District Coordinator as chairperson, all senior pastors of Chartered Churches, and all Ordained Ministers residing in the district): With a full committee of _____ UFMCC ministers, a total of _____ have voted to recommend the granting re-license as requested.

Date: _____ Signed: _____, District Coordinator
(or other UFMCC minister, if candidate is the District Coordinator)

NOTIFY CANDIDATE THAT HE/SHE (HAS)(HAS NOT) BEEN RECOMMENDED TO BE RE-LICENSED BY UFMCC. IF NOT RECOMMENDED, GIVE SPECIFIC REASONS AND SUGGESTIONS FOR FURTHER PREPARATION. FORWARD APPLICATION AND ATTACHMENTS TO THE MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE AT THE EXECUTIVE OFFICES OF UFMCC. IF THE ANSWER TO ITEM 8 IS "YES", SEND APPLICATION TO BOARD OF ELDERS.

UFMCC ACTION: () LICENSE GRANTED () LICENSE NOT GRANTED

Date: _____ Signed: _____

RETURN APPLICATION AND ATTACHMENTS TO UFMCC FILES IN EXECUTIVE OFFICES.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

EVALUATION FORM FOR APPLICANTS TO THE PROFESSIONAL MINISTRY
UFMCC Form EV - 1

Applicants Name: Rev. Marge Ragona Date: 4-28-79

Evaluators relationship to Applicant (check one):

(Evaluations are required from each)

Four members of five were

present. The numbers represent

the # of Bd. members voting

in that column.

Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators.

I. Rate the applicant from 1 to 5 for each category below, (1 is the highest rating and 5 is the lowest) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). A rating of a 1 or a 5 calls for a comment on the back of this form or on an attached paper.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability	1	3				
Creativity		4				
Adaptability	3	1				
Resourcefulness	2	2				
Ability to say "no"	1	2		1		

Feeling of acceptance:

1. by congregation

2. by community

	3	1				
	1	3				

Capacity to deal with:

1. anger

2. authority

3. ambiguity, ability to live with

4. new ideas

5. conflicts

6. alternate lifestyles

7. differing points of view

		2	1			
		4				
	1	3				
		4				
	1	2	1			
		3				1
		3	1			

Self Control

1. chemical dependency

2. confidentiality

3. time management

4. financial management

5. positive health habits

6. emotional stability

	1	3				
		4				
	1	3				
	1	3				
		4				
	2	2				

Self

1. reliance

2. acceptance

3. initiative

4. criticism

	2	2				
	1	3				
	1	3				
	1	3				

B. Ministry

Worship

1. preparation

2. delivery

3. flexibility

4. preaching

5. communion

a. serving

b. consecration

	1	2	3	4	5	UE
	3	1				
	1	3				
		4				
	1	3				
	3	1				
	1	3				

Serving

1. attitude

2. followthrough

3. ability to relate to others

4. concern for others

5. ability to communicate

	2	2				
		4				
	1	3				
	3	1				
	1	2	1			

Particular responsibilities:

1. Pastor

2. _____

	1					
--	---	--	--	--	--	--

II. Personal Written Evaluations (to be attached to this form):
Please include, but do not necessarily be limited to, the following areas: future promise, major areas of strength, areas where growth is needed, effect of spousal/lover relationship(s) in the life of the congregation, seriousness of purpose, and any other special concerns regarding the applicant.

For INITIAL LICENSE, the following are required:

___ Current Pastor

___ Current Board of Directors where membership is held

___ Current Board of Directors where applicant serves, if different

___ Former Pastor(s) - during past 3 years

___ Former Board(s) of Directors - during past 3 years

For RE-LICENSE, the following are required:

___ Current Pastor (if applicant is not senior pastor)

___ Current Board of Directors

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

EVALUATION FORM FOR APPLICANTS TO THE PROFESSIONAL MINISTRY
UFMCC Form EV - 1

Applicants Name: Rev. Marge Razon Date: 4/29/79.

Evaluators relationship to Applicant (check one):

(Evaluations are required from each)

- ☐ Self
☐ Board of Directors (where applicant is member)
☐ Board of Directors (where applicant serves, if different)
☐ Pastor
☒ Former Pastor (if Pastor has changed in last three months)

Rev. Michael Nordstrom -

Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators.

I. Rate the applicant from 1 to 5 for each category below, (1 is the highest rating and 5 is the lowest) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). A rating of a 1 or a 5 calls for a comment on the back of this form or on an attached paper.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability	X					
Creativity	X					
Adaptability			X			
Resourcefulness	X					
Ability to say "no"			X			
Feeling of acceptance:						
1. by congregation		X				
2. by community		X				
Capacity to deal with:						
1. anger			X			
2. authority			X			
3. ambiguity, ability to live with		X				
4. new ideas		X				
5. conflicts		X				
6. alternate lifestyles		X				
7. differing points of view			X			
Self Control						
1. chemical dependency		X				
2. confidentiality		X				
3. time management			X			
4. financial management		X				
5. positive health habits			X			
6. emotional stability		X				
Self						
1. reliance		X				
2. acceptance		X				
3. initiative		X				
4. criticism		X				

B. Ministry

	1	2	3	4	5	UE
Worship						
1. preparation	X					
2. delivery	X					
3. flexibility	X					
4. preaching	X					
5. communion						
a. serving	X					
b. consecration	X					
Serving						
1. attitude	X					
2. followthrough	X					
3. ability to relate to others	X					
4. concern for others	X					
5. ability to communicate	X					
Particular responsibilities:						
1. <u>COMMUNITY</u>	X	X				
2. _____						

II. Personal Written Evaluations (to be attached to this form):
Please include, but do not necessarily be limited to, the following areas: future promise, major areas of strength, areas where growth is needed, effect of spousal/lover relationship(s) in the life of the congregation, seriousness of purpose, and any other special concerns regarding the applicant.

For INITIAL LICENSE, the following are required:

- ☐ Current Pastor
☐ Current Board of Directors where membership is held
☐ Current Board of Directors where applicant serves, if different
☐ Former Pastor(s) - during past 3 years
☐ Former Board(s) of Directors - during past 3 years

For RE-LICENSE, the following are required:

- ☐ Current Pastor (if applicant is not senior pastor)
☐ Current Board of Directors

Rev. Ragone has made an exceptional contribution to the Rhode Island Community as a whole. Our Congregation may never be large but the education of the general public, I believe, in terms of gay people + gayness will make the lives of gay people much easier to live.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

EVALUATION FORM FOR APPLICANTS TO THE PROFESSIONAL MINISTRY
UFMCC Form EV -- 1

Applicants Name: Rev. Marge Ragona Date: 4-25-79

Evaluators relationship to Applicant (check one):
(Evaluations are required from each)

- ☒ Self
☐ Board of Directors (where applicant is member)
☐ Board of Directors (where applicant serves, if different)
☐ Pastor
☐ Former Pastor (if Pastor has changed in last three months)

Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators.

I. Rate the applicant from 1 to 5 for each category below, (1 is the highest rating and 5 is the lowest) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). A rating of a 1 or a 5 calls for a comment on the back of this form or on an attached paper.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability			X			
Creativity			X			
Adaptability		X				
Resourcefulness		X				
Ability to say "no"				X		
Feeling of acceptance:						
1. by congregation		X				
2. by community		X				
Capacity to deal with:						
1. anger		X				
2. authority			X			
3. ambiguity, ability to live with			X			
4. new ideas		X				
5. conflicts			X			
6. alternate lifestyles		X				
7. differing points of view		X				
Self Control						
1. chemical dependency	X					
2. confidentiality			X			
3. time management			X			
4. financial management		X				
5. positive health habits		X				
6. emotional stability			X			
Self						
1. reliance		X				
2. acceptance		X				
3. initiative		X				
4. criticism			X			

B. Ministry

	1	2	3	4	5	UE
Worship						
1. preparation		X				
2. delivery		X				
3. flexibility			X			
4. preaching		X				
5. communion						
a. serving		X				
b. consecration		X				
Serving						
1. attitude		X				
2. followthrough		X				
3. ability to relate to others		X				
4. concern for others		X				
5. ability to communicate		X				
Particular responsibilities:						
1. <u>PASTOR</u>		X				
2. _____						

II. Personal Written Evaluations (to be attached to this form):
Please include, but do not necessarily be limited to, the following areas: future promise, major areas of strength, areas where growth is needed, effect of spousal/lover relationship(s) in the life of the congregation, seriousness of purpose, and any other special concerns regarding the applicant.

For INITIAL LICENSE, the following are required:

- ___ Current Pastor
 ___ Current Board of Directors where membership is held
 ___ Current Board of Directors where applicant serves, if different
 ___ Former Pastor(s) - during past 3 years
 ___ Former Board(s) of Directors - during past 3 years

For RE-LICENSE, the following are required:

- ___ Current Pastor (if applicant is not senior pastor)
 ___ Current Board of Directors

When this form is completed submit it and all attachments in TRIPLICATE to the District Coordinator of the district in which the applicant is applying for license. Deadline for submission is 30 days prior to the meeting of the DRC.

Chemical Dependency:

I was an alcoholic for about 10 years. Even under stress I have been amazed at my own ability to withstand using alcohol as a crutch even once since I have been here. I consider this a gift from God and am grateful for it.

Rev. Marge Ragona

That Marge used Providence as an intermediate station will always be a source of pleasure to me. She will undoubtedly use her exceptional talents to move on to bigger responsibilities, but while she is here we feel truly blessed. Her ability to constantly de-fuse explosive situations constantly impresses me. Her lover, Mary, has always been a worker and a definite boon to this church. (Ernie Bourgeois)

Bill Counts comments appear under Community Acceptance.

I really believe that she is a good minister. She accepts people as they are, which I believe is very important. She is willing to be a comforting ear for people in need. Sometimes I have been so depressed and she has helped me to feel good about myself, and has told me that I am a worthwhile person. (Bill Mencer)



Universal Fellowship of Metropolitan Community Churches

PROCEDURES AND REQUIREMENTS FOR THE PROFESSIONAL MINISTRY

September 19, 1977

In the first quarter of 1977, the Board of Elders distributed a packet of procedures and requirements for UFMCC Ministers. At General Conference 1978, it was decided that the by-laws clearly state that credentials requirements are to be determined by the MCAC and not by the Board of Elders. However, the by-laws also state that the Board of Elders is to set the procedures.

The following is a clarification of the current requirements and procedures for requesting credentials in the professional ministry of the UFMCC.

REQUIREMENTS:

Candidates for the licensed ministry shall meet the following minimum requirements to be considered by the Ministerial Credentials and Affairs Committee of the Fellowship. However, meeting these requirements does NOT guarantee that license will be granted.

1) Member in good standing of a local MCC for at least one year prior to meeting with the District Review Committee (any exception must be authorized by the Board of Elders.)

2) Licensed Exhorter of a local Chartered MCC for at least six months prior to meeting with the District Review Committee (D.R.C.) -OR- a person holding ministerial credentials in another recognized denomination whose intent to pursue the professional ministry within the Fellowship has been made clearly known (in writing) to the local District Coordinator AND the Board of Elders at least six months prior to making application to the D.R.C. for the UFMCC ministry. This intent is expressed through the Pastor and the Board of Directors of the local MCC, of which the candidate is a member. (Any exception must be authorized by the Board of Elders.)

3) A total of 60 credit hours (two academic years) in relevant subjects from an accepted college or bible school (including correspondence courses) -OR- two years concentrated training in a recognized seminary -OR- four years of active lay or professional ministry in a recognized religious body -OR- an acceptable combination of the preceding three items.

4) A written statement, no longer than one typed page, on the candidate's opinions and understanding of Fellowship goals and procedures.

5) a 10-20 page paper, double-spaced typewritten, on the candidate's statement of Christian Faith and statement of Call to the Christian Ministry. The District Review Committee will read the paper and be prepared to discuss it with the candidate at the formal review during the designated District Conference. Recognizing the wide range of views within the Christian Faith, no candidate is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, Fellowship doctrines as specified in the By-Laws must be considered. Also, candidates are expected to appreciate the diversity of theological views within mainstream Christianity.

Reverend Troy D. Perry, Founder

International Offices: Post Office Box 5570, Los Angeles, CA 90055 + (213) 680-2111

POSITION STATEMENT FROM THE BOARD OF ELDERS

Re: Choice of Speakers for General Conference to reflect UFMCC policies concerning inclusive language

Position:

The Board of Elders appoints conference speakers from that body of licensed and ordained ministers who represent the broad spectrum of our Fellowship.

Our position must be that any UFMCC minister who has been approved by the Ministerial Credentials and Affairs Committee as qualified to represent UFMCC positions and views on a local level, must be considered qualified to be considered as a speaker at a UFMCC Conference.

Guidelines for implementing conference resolutions should be provided to every minister by the appropriate commission, committee, or task force as required by action of the General Conference.

Rationale:

The Ministerial Credentials and Affairs Committee in cooperation with the various commissions, committees and task forces should bear the responsibility for insuring that all UFMCC ministers are qualified to represent our Fellowship.

Proposal:

In view of the concern expressed in the letter from the Chairperson of the Christian Social Action Commission, the Board of Elders will forward the names of proposed speakers to that Chairperson so that guidelines and helpful, loving suggestions concerning inclusiveness can be sent to the proposed speaker(s) by the Commission.